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ABSTRACT

This paper reports on a historico-sociological study describing the current situation of Vietnamese refugees who settled in the New Orleans, Louisiana, area between 1975 and 1980. The paper begins with a historical background section which presents information about the fall of the South Vietnamese government in 1975, the resulting influx of refugees to the United States, and how the United States government dealt with the relocated refugees. The next section of this paper reviews the experiences of Vietnamese who relocated in Louisiana describing why they chose Louisiana and how they were accommodated in the New Orleans area. Included in this section is a summary and review of a study of the living conditions of Vietnamese in New Orleans. The final section reports the findings of a questionnaire administered to Vietnamese immigrants. These data are supplemented by conversations with refugees and a survey distributed to college students to determine local reactions to the refugee influx. Tables of data are included and Vietnamese and English translations of the study questionnaire are appended. (MK)

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by

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PROLOGUE

I would like to thank the National Institute of Education in Washington, D.C. for giving me the opportunity to do research on the Vietnamese in New Orleans. This work has been both pleasant and rewarding.

I also would like to show my gratitude and appreciation to Dr. Lily Chu, Project Director on Minorities and Women, New Mexico State University, Las Cruces, for her indefatigable efforts to encourage research among minorities, especially on topics that are of great interest to the American public.

My deep gratitude goes also to Dr. William T. Liu, Director of Pacific/Asian Mental Health Research Center of Chicago for his valuable guidance, patient direction and for constructing the questionnaire that was disseminated to the Vietnamese community in metropolitan New Orleans for the collection of data on their assimilation, as well as to Mr. Ramsay Shu who tabulated and cross-referenced these data.

Lastly, I would like to dedicate this study to Leilani and David, two Vietnamese children that my wife and I have adopted, and to the Vietnamese community in New Orleans. Their arrival to this country and their subsequent contributions to this nation have made possible a richer United States of America!!

I. INTRODUCTION

A. BACKGROUND

America has again and again proved that it is a safe refuge for those fleeing persecution either because of religious, political and/or ideological beliefs. Since the first census was conducted in 1790 which showed that a vast majority of this country's population was of British descent, a great number of immigrants have landed on American shores, from the Germans who were running away from poverty and political unrest in the 1840's and 1850's to almost a million Irish who braved the seas after the Potato Famine, and settled in the various parts of this nation. Then there were the nearly eight million Hungarians, Italians and Russians who came through Ellis Island alone between 1901-1910.

The demographic movement from one continent to another continued again in greater numbers after World War II when 400,000, mostly Eastern Europeans, sought refuge in this country. They were followed by 38,000 Hungarians who fled after the revolution of 1956 when their country fell to superior Russian arms. The 1960's saw more than 650,000 Cubans, mostly middle-class, flee to the United States after Fidel Castro took over Cuba. Between 1961-1971, the United States spent almost $584 million on the Cubans. This covered the cost of transportation from Cuba and within the United States, temporary housing and welfare payments. To this number is added more than 100,000 who came as part of the "freedom flotilla" between May and June of 1980.

It is evident from this that America is no stranger to

accomodating and relocating immigrants. As in the case of the Cubans, the Vietnamese immigrants who came to America can be divided into two major waves: those who came in 1975, and those who followed in 1979. Because of the nature of their entry into this country, they were labelled refugees. This term includes those whose families moved out of Vietnam earlier because of religious convictions after the fall of Dien Bien Phu in 1954; those who arranged "quickie" marriages with American citizens; those who served directly or indirectly in the Vietnamese army or government as well as the U.S. government in Vietnam in various capacities; those who were wittingly or unwittingly caught in the panic after the fall of Saigon and were airlifted to the United States; and those who later "bribed" their way out, and subsequently found themselves floating on the high seas.

What is unique about the Vietnamese experience is the speed with which it took place. The Cuban migration was larger and it took years before things calmed down. That of the Vietnamese took only a few months, and the culture shock was less severe.

Several books and articles have been written in the last five years on the Vietnamese migration to the United States and their assimilation to the American social structure. The two that are relevant to this research are Transition to Nowhere: Vietnamese Refugees in America (NY: Charter House Publishers, Inc., 1979) by Dr. William T. Liu, which looks at the history of Vietnamese migration to this country, the flight from Vietnam, the demographic composition of the refugee population, the reactions of the American public, the transition period, life at Camp Pendleton where the bulk of the interviews took place in 1975 and which concluded in

resettlement. The other book is Vietnamese Americans: Patterns of Resettlement and Socioeconomic Adaptation in the United States (Boulder, CO: Westview Press, 1979) by Dr. Darrel Montero, which documents and analyzes this unique migration and, employing data from a national sample, reports on the changing economic status of the refugees. Both books are optimistic about the success of social adjustment that the Vietnamese will make in this country.

This study takes up where the former book left off and looks at the situation of the Vietnamese in New Orleans. When this study was begun, Louisiana was ranked sixth among the states in the number of Vietnamese immigrants who settled here having 2.9% of the Vietnamese population in this country. Presently it is ranked ninth. It is evident from this that the demographic mobility among the Vietnamese in this country is very high.

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B. METHODOLOGY

The approach used in this study is historico-sociological, delineating the events of the last five years, from the arrival of the Vietnamese to their position today. The historical method includes both academic research as well as oral history gathered from the various members of the Vietnamese community.

The sociological method covers the area of the questionnaire, a 19-page comprehensive vehicle for pulling out the needed information--sex, cities of origin in Vietnam, month/year of departure, month/year of arrival to the United States, voluntary agencies, sponsors, religion, command of English, monthly income, material possessions, personal satisfaction/dissatisfaction, educational background, present employment, past profession in Vietnam, family status, family composition, extended family structure, membership in civic organizations, coping with the "new" life and adjustment in the United States. This is reinforced by extensive conversations, both formal and informal, with leaders in the Vietnamese communities and with those who are just quietly putting their lives together in a new land. A random sampling of American reaction to the Vietnamese presence in the metropolitan area gives the native view of the adaptation of the Vietnamese to the American social structure.

The dissemination and collecting of the questionnaires has been in itself a commentary on the way the Vietnamese are adjusting to the American way of life. Their present number in the metropolitan area is less than 6,000. In February and March, 1980, 300 questionnaires were given out in the Vietnamese community, and 180

were returned (more than 60% of the total handed out). There were various plans proposed on how to reach the community, e.g. religious functions, social gatherings, random selection, among others. Random selection, with a view to getting representation from each community, was finally selected in the gathering of data for two reasons:

1. I did not want to leave myself vulnerable to the criticism that I exploited a gathering, religious or social, by asking the people present to fill out a 19-page questionnaire.

2. The people had been exposed to many studies of various groups, academic and otherwise, in the last fifteen months. I wanted to wait for an opportunity where I could ask them a favor and still get a sample that was represeantative of the population. A written rather than oral interview was decided upon since many people were beginning to show resistance to "another survey" and were unwilling to share such personal items as finances and feelings with non-family members.

When the deadline for getting the questionnaires back approached I found out that two of the priests to whom I gave the questionnaires did nothing to distribute them in their community. I discovered later that the ex-officer of the Vietnamese Air Force who had earlier agreed to help me and one of the priests were at odds with each other. When word got out that both of them had the questionnaires, the priest did nothing to distribute them in the community, neither did the ex-military man. Calls and letters to the latter got me promises but no questionnaire. The second priest did nothing when he found out that a student (who was a Buddhist) was attending to the same task in his community. The ex-journalist

also assured me his good intentions but he did not return any of the questionnaires either. The bulk of data-gathering was made possible because of the third priest, two Vietnamese students attending Our Lady of Holy Cross College, and another ex-officer of the South Vietnamese Air Force. Among them, data was collected through the questionnaires from the communities of Versailles, Woodlawn, Bridge City, Avondale, Marrero, Harvey, Gretna, Terrytown, Metairie, and Kenner.

No individual Vietnamese refused the questionnaires. When the deadline came, most returned the questionnaires, but there were also those who apologetically claimed that they had misplaced them, or their children had torn them up, or asked for an extension, but were never heard from again. No one was constrained to come up with the questionnaires.

I was able to learn at a later time some of the reasons for unwillingness to answer the questionnaire. The most common reason among middle-class Vietnamese was the knowledge that "lower socio-economic" Vietnamese were also given the questionnaires. The same attitude was also shown by those who are better educated. Others found the questionnaires either too long, too difficult or too personal. Some feared that the information supplied might somehow be detrimental to them, although the respondents were assured of confidentiality which was a major factor in the cooperation of a large number of subjects.

II. HISTORICAL BACKGROUND

A. BRIEF OVERVIEW

The Indochina Refugee Action Center estimates that by September, 1980, the number of Indochinese refugees in the United States will have reached 400,000. Since this information is not specifically limited to the Vietnamese, a general idea on the actual number of Vietnamese per state can be deduced by breaking down the Indochinese population into three groups: Vietnamese, cambodians, and Laotians.

The total number of Indochinese refugees in Louisiana is 9,401 based upon the count of April 15, 1980. This would average one Indochinese for every 417 residents of the state. (See Appendix V.) Approximately 6,500 of this number reside in the metropolitan area minus 55 Cambodian families and 35 Laotian families. This should place the Vietnamese population in the area at no more than 6,000.

The following are relevant data to update the present Indochinese refugee picture: 1) As of February, 1980, there were more than 250,000 Indochinese refugees in the camps, transit centers and refugee processing centers in Southeast Asia. This number does not include more than 140,000 Cambodians in special centers in Thailand designed to attend to victims of famine.

2) The population in the refugee camps has been steadily decreasing since the July 20-21, 1979 Geneva Conference. This decrease is a consequence of the reduction of refugees who have left Vietnam, and

increase in the number of those leaving the camps for final resettlement in other countries.

3) More than 96,000 Indochinese refugees were resettled in the United States between August, 1979 and February, 1980. Since the fall of Saigon in April, 1975 to April, 1980, more than 318,000 Indochinese refugees were resettled in the United States.

4) By the end of fiscal year, 1980, there will be 71,000 Indochinese refugee youth from the ages of 16 to 21 in the United States. Approximately 2,000 of them will have gone through the Job Corps, "receiving vocational and educational training in a setting where acculturation may be an important by-product."

Last March, the Refugee Act of 1980 was signed by President Carter. Through it, two major objectives were accomplished: 1) the establishment of a uniform policy for admitting refugees to this country which puts an end to the temporary and nebulous nature of various programs affecting refugee admissions and resettlement of the past years; 2) the establishment of a uniform domestic policy of resettlement assistance.

B. NATIONAL DEBATE ON THE PROPOSAL FOR/AGAINST ACCEPTING VIETNAMESE REFUGEES TO THE UNITED STATES

Once the eligibility of the Vietnamese for admission to the United States was established in 1975, it was just a matter of time before the flow began. Attorney-General Edward H. Levi listed several official authorized categories which included:

a. families of American citizens;

b. close relatives of U.S. citizens or permanent residents;

c. employees who worked for the U.S. government and their families;

d. those considered as high risks because they were "significant political and intelligence figures;"

e. employees of American companies and their subsidiaries.

The following are some of the reasons that have been given to promote the acceptance of the Vietnamese refugees to the United States: 1) To find workers for low skilled, low-paying jobs, such as janitorial, domestic and other related work that unemployed Americans may turn down and still collect unemployment compensation. 2) To benefit from the number of professionals and technicians among the refugees, e.g. doctors, bankers, shopkeepers and businessmen. 3) To add to the "national variety" which can be attributed to the diversity of origins of this nation of immigrants. This view favors the diverse ethnic background of the Vietnamese which differs from the dominant majority which should prove advantageous in the long run. As Chalmers Johnson of the University of California, Berkeley said: "From everything we know about this population, this is one of the most attractive groups of immigrants we are ever likely to get."

4) Because the Vietnamese have the traditional values of loyalty, family, hard work and courage.

5) For moral reasons. The United States had no choice but to take them. As Political Scientists Wesley Fishel of Michigan State University put it: "Whether we bring them here to this country or find places for them to settle elsewhere, that's irrelevant. If we lose our compassionate touch with helping mankind, we'll lose a part of our tradition."

6) Because of the "American dream," House Judiciary Committee

Chairman, Peter Rodino, reminded his fellow legislators that "when this country forgets its immigrant heritage and turn its back on the oppressed and homeless, we will indeed have written FINIS to the American dream."

7) To underline our commitment to freedom. An editorial in the National Review realistically admitted the possible presence of "some misfits and plain crooks in a large group of refugees, but the greater part of them would be men and women who have proved their solidarity with us and proved, more profoundly than most of us, perhaps, their commitment to freedom."

8) Because they were our allies. As the columnist, Russell Kirk, put it: "We Americans are not so far gone in decadence that we reject with contempt and loathing the very folk who for 15 years fought as our allies and trusted in our honor."

The following arguments were used to discourage the acceptance of Vietnamese refugees to the United States:

1) Communities would not be able to handle the refugees who move into their area. The mayor of Niceville, Florida admitted that his constituents were afraid of the potential competition with the Vietnamese for the scarce jobs in the Florida panhandle. This happened because they got word that as many as 20,000 Vietnamese were coming in.* It turned out as the weeks went by that the actual number who came to the area of Niceville was 2,500. In the end, they got all the volunteers needed to help the refugees.

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*Of 1,491 Americans questioned by the Gallup Poll, only 36% thought that the refugees should be permitted to live in the U.S.; 54% said they should be kept out. This hostility resulted in part from the confusion regarding the actual number of the refugees and what could happen to them.

2) New arrivals would quickly join the welfare rolls.

3) Hostility felt by many Americans because of bitter memories of the Indochina War. A group of high school graduates at Fort Walton Beach near Eglin Air Force Base spoke of forming a "Gook, Klux Klan."

4) Vietnamese would experience "culture shock." Senator George McGovern described his feelings on this matter briefly and succinctly, "I think the Vietnamese are better off in Vietnam, including the orphans." The mayor of Vista near Camp Pendleton echoed this same sentiment: "I feel it is our humanitarian duty to aid these people. They should be placed in the Orient where they would be in a familiar environment."

5) There would be "tropical diseases floating around."

6) Communists might have infiltrated the ranks of the refugees--a fear of those on the right.

7) "Corrupt generals and profiteering businessmen" would be present among the refugees--a fear of opponents of the Vietnam War.

8) There would be a burden on social services. Many Americans were erroneously convinced that because of language problems and lack of marketable skills, the refugees might become a costly drain to the taxpayers.

9) Projected political alignment of the refugees. Some Americans feared that many refugees might become active in right-wing politics and serve as "the next generation of CIA agents in Asia, just as the Cubans were in Latin America."

Be that as it may, a study conducted by the University of Maryland in 1977 found that the Vietnamese transition to American life was smoother than that of many European immigrants who came to

the United States at the turn of the century. The study shows the following relevant data: 1) The refugees who wanted to work have found jobs.

2) Income has risen rapidly. For example, in 1975, 42% of refugee households had income of less than $2,400. By 1977, it rose to more than $9,600.

3) The language problem did not stifle the refugees from moving to higher paying jobs. Some skilled mechanics and fishermen have been able to resume their careers in the United States.

4) Government assistance declined. The percentage of those receiving assistance in the form of foodstamps, medical aid, cash assistance or welfare dropped from 39.6% in 1975 to 32% in 1977.

C. RELOCATION CENTERS

In April, 1975 Cambodia fell to the Khmer Rouge. Vietnam surrendered to the Vietcong two weeks later, resulting in the displacement of more than 250,000 persons in these two countries. Meanwhile in this country, President Gerald Ford was appalled at the hostile attitude displayed by a surprising number of Americans towards the flow of the Vietnamese refugees who were coming in. But the President was undaunted in his determination to fight this negativism. As he put it: "It just burns me up. We didn't do that with the Hungarians; we didn't do it with the Cubans, damn it, we're not going to do it now."

There were many things that were wrong with the evacuation from Vietnam--the timing, the organization, the people who were left behind, the fishing boats loaded with human cargoes left drifting in

the open seas. But there were also individual Americans who showed their care and concern through action. Marines at Camp Pendleton chipped in money from their own pockets to buy 18,000 chopsticks for the refugees to make them feel more at home. A family in North Dakota offered their home to a refugee "because they live on a farm where there is plenty of meat, milk and eggs." A construction worker in Seattle flew to Saigon, came back with 23 people, including an orphan boy.

The refugees who came in were given a medical examination, fingerprinted by the INS (Immigration and Naturalization Service), issued a social security card, tested for job skills and grasp of the English language, and interviewed about a U.S. sponsor. No one was allowed to leave without a sponsor. Theoretically, the sponsors were to find homes and jobs for the refugees they took and attend to their support until they were financially independent.

At the peak of the influx, the relocation centers were scattered: Subic Bay, Philippines; Wake Island; Guam; Camp Pendleton, California; Eglin Air Force Base, Florida; Fort Indiantown Gap, Pennsylvania; Fort Chaffee, Arkansas. These centers had eight months to relocate the refugees. Within this time span, at the cost of approximately $569 million, the Federal Indochinese Task Force:

1) found homes for nearly 131,000 refugees in the United States (127,000 South Vietnamese and nearly 4,000 Cambodians);

2) helped in the relocation of 6,600 people in other countries, principally Canada and France;

3) supplied a ship and the necessary provisions for 1,546 who wished to go back home.

The task was made easier because: 1) The majority were from middle-class families.

2) Two-thirds of the refugees came from urban areas.

3) Eighty percent were under 35 years of age.

4) More than one-half of heads of households had secondary school education. Twenty-three percent had university degrees.

5) Fifty-eight percent had "average" fluency in the English language.

6) Approximately twenty-eight percent of heads of households were considered white-collar workers in Vietnam.

This endeavor would never have been possible without the help of seven major religious and secular agencies which sponsored more than 100,000 refugees: U.S. Catholic Conference (48,332), International Rescue Committee (18,412), Church World Service (16,805), Lutheran Immigration and Refugee Service (15,767), United HIAS Service, Inc. (3,529), Tolstoy Foundation, Inc. (3,109), and American Council for Nationalities Service (2,030).

A seemingly interminable number of problems made up everyday life in the relocation centers: 1) Red tape. For example, a Vietnamese woman who was a naturalized citizen tried to sponsor her brother, but discovered that the bureaucracy would cover several days.

2) Uncertainty as to the consequences of the decision to leave Vietnam. This was the plight of the uneducated, e.g. laborers, foot soldiers, peasants and fishermen who left hurriedly out of fear of the Vietcong.

3) Finding reliable sponsors. This was the job of the voluntary agencies whish had offices at each camp. However, this problem was exacerbated by other problems, e.g. the state of the national economy, fear of overtaxing the various religious congregation, "self-interested

screwballs" who sought cheap labor, and those who wanted companionship.

4) The superficial investigation of individual sponsors. Sometimes problems resulted, e.g. non-fulfillment of commitment to provide for the needs of the refugees till they could be on their own, blatant exploitation and physical/sexual assault.

5) Security clearances. This was the greatest "headache" of the resettlement program. Anyone over 17 had to go through no less than five government agencies, including the CIA and State Department "to determine any past criminal involvement or suspect political allegiances." Those exempted were former employees of the United States government, their spouses, children and parents.

There were many legitimate offers of help besides the voluntary agencies. For example, West Foods, a mushroom growing company in Salem, Oregon, asked for Vietnamese pickers to replace 100 illegal Mexican aliens who were deported earlier. Starting salary was $2.50 an hour, including low-cost housing. The state of Nebraska actively sought doctors for the rural communities among the 500 refugee physicians at Camp Pendleton.

The town council of Beckley, West Virginia (pop. 24,700) voted to sponsor two families. A firm in El Dorado, Kansas planned to train some refugees as construction workers. The Cuban community of Miami sponsored four families. The Seventh-Day Adventists in Loma Linda, California sponsored en masse 388 doctors, nurses, and medical technicians from Saigon's Adventists Hospital. Twenty-five fishermen flew to Port Isbell, Texas where Isbell Seafood, Inc. put them in its 21 shrimping boats.

D. 1979 to the PRESENT

Estimates of the world's unsettled refugees place the number between ten and thirteen million. Every continent, and virtually every nation has been affected. But this tragedy is most pressing in Southeast Asia because of the sheer numbers. The history of Southeast Asia is a tale of people on the move, with detrimental consequences for the vanquished. Some of these people have virtually disappeared, e.g. the Chams of Central Vietnam and the Mons of Burma.

The tolls of war, hunger and oppression have seen more than 750,000 people leave Indochina since 1975--more than 360,000 have been admitted to the United States. Another 200,000 ethnic Chinese were pushed across the border into China. Thousands have left in crowded, shabby fishing boats and a few rusty freighters. Hence, the term "boat people." There are some underpopulated prospects--Saudi Arabia, Surinam, French Guyana, New Hebrides, New Caledonia, Wake Island, and Midway Islands. For example, New Caledonia, the size of Massachusetts with a population of around 150,000--40% are Europeans, 10% are Indochinese/Indonesians, and 50% are Melanesians, is economically underdeveloped. It is subtropical like Indochina and has rich deposits of nickel and other natural resources. Given an infusion of American and Japanese capital, it has the potentials of "a prosperous island like Singapore" to benefit both the current inhabitants and the refugees. Realistically though, the refugees will be heading to countries that have already been taking them: the United States, Australia, Canada, France, and West Germany.

As early as the latter part of 1977, authorities of the "liberated" Vietnam started to put a clamp on the ethnic Chinese. Hanoi's decision was influenced by two things: 1) its pathological fear of China and its profound distrust of its ethnic Chinese; 2) its desperation about the economic situation in Vietnam. The ethnic Chinese were fired from government jobs and forbidden employment in fifteen specified occupations. They were allowed neither to conduct private business nor to associate with ethnic Vietnamese. Arrest or imprisonment without charge, as well as looting sanctioned by the authorities were common.

When the weight of the oppression became almost unbearable, the exodus out of Vietnam began. The average price was eight to ten taels of gold (roughly $3,000) for adults. Children were charged half price, while infants were allowed to go free. Anyone leaving without paying did so at the risk of their lives.

The demographic composition changed later when more ethnic Vietnamese joined the ethnic Chinese. They included young men who fled to avoid military conscription or assignment in labor battalions in occupied Cambodia. The government could not restrain them because of widespread corruption and breakdown in the security structure, particularly that imposed in former South Vietnam since Saigon's fall in 1975. The "economic zones" intended for population distribution are practically "uninhabitable jungles or malarious uplands." Many of these latter refugees are poorly educated, fishermen or farmers and illiterate even in their own language.

The journey towards freedom has taken many forms--by foot over jungle trails, crossing monsoon swollen rivers, and by "boat."

Many have drowned on the way, a vivid testimony of the atrocious conditions at home. One estimate of the number of drownings between May and July, 1979 was between 30,000 to 50,000 each month--lower in calm weather and much higher during the monsoon season. An estimated 300,000 refugees have drowned since 1975 because passing ships refused to help them or Asian governments denied them haven. This particular problem has been aggravated by incidents of rape, murder and theft perpetrated on defenseless women and children. But there were also tales of joy, of families reunited after braving the dangers on land and sea.

Immediate destination for temporary respite were the southeast Asian refugee camps in Thailand, Malaysia, Kongkong, Indonesia, the Philippines and Taiwan. The problem of relocation has been hampered by three things: 1) The "modus operandi" of receiving countries. For example, to be eligible for admission to France, the refugee must indicate only interest in the French culture. The United States has one of the most time-consuming screening procedures. A family eligible for emigration must go through a waiting period of 14 to 16 months during which its members must undergo the same interviews from several different organizations. Those with communicable diseases may be delayed indefinitely. Japan offered to take 500 refugees if they passed the requirements--"proof of a well-to-do sponsor, a guaranteed job, or close relative, fluency in Japanese and a year's residence in Japan or employment abroad with a Japanese firm. One Japanese student assessed the situation accurately: "If we want other nations to make trade concessions for our markets, we should be prepared to make human concessions for our brother Asians. The difficulty I'm

afraid is deeper--we tend to despise other Asians, especially Koreans and Indochinese. And we mask this over with legalism and pretexts."
2) Worldwide inflation. Western nations are squeezed by economic woes of all sorts which are obstructing their resettlement efforts to accomodate the refugees. The United States recently boosted its immigration quota to allow 168,000 Indochinese to enter the country before the end of 1980. Even if no new refugees arrive in the overcrowded southeast Asian camps, it would take at least two years at the current rate of 14,000 per month to resettle those already there.
8) Cost. One study showed that on Guam $34 was the cost for each refugee everyday, whereas in Indonesia the cost was only $1.

Thanks to the first wave of refugees who came in 1975, who merited deservedly a reputation of being an "intelligent, resilient and resourceful people." There is a favorable openness on the part of Americans to resettle more Vietnamese in this country. A Gallup Poll conducted in mid-1979 found that 57% of those questionned would welcome refugees in their communities. On the other hand, a call-in poll sponsored by the San Francisco Chronicle found that 73% of of 24,000 phoners opposed the influx of "boat people." Some people voiced their hostility for the new arrivals either because of fear of competition in the job market or resentment of the help provided the latter by the government.

There other reasons for the most recent hostility:1) Many Vietnamese refugees have aroused indignation for working too hard. For example, an Indiana construction union expelled a group of Indochinese refugees for working too hard.
2) Conflict over fishing practices in various areas. In Seadrift,

Texas, an American was allegedly killed by a Vietnamese, and three boats owned by the refugees were burned and one home firebombed.
3) Tensions between refugees and other minorities, In Denver, fighting broke out between Chicanos and Vietnamese which caused the abrupt departure of eighteen refugee families from the dilapidated housing project. Blacks in New Orleans have protested "subsidized housing" for refugees which resulted in a study, entitled "Impact Analysis of Indochinese Resettlement in the New Orleans Metropolitan Area: A Task Force Study," and was presented to the mayor. This study was called to task by various agencies and academic circles because of its inaccuracies.

The problems of the new arrivals are different from those who came in 1975: 1) Education. They are generally less educated and are less likely to speak English. Because of their cultural background, they are most likely to suffer from "culture shock."
2) Serious medical problems. Because of the length of time spent in crowded squalor in the resettlement camps, many have contracted (or carried with them) tuberculosis, malaria and even leprosy.
3) Resettlement money. The government has cut its settlement grant from $500 per refugee in 1975 to $350 today. Benefits are not uniform as supplemental government assistance depends on state programs. For example, refugees get $13 per capita in medical aid in Mississippi and $479 in Hawaii.
4) Priorities. H.E.W. spends 80% of its allocated refugee funding for maintenance (food and shelter only) and 20% on job training.
5) Philosophy of resettlement programs. One noteworthy for its successful results is Iowa's State Refugee Service Center which puts

jobs ahead of language skills. The Center has a list of refugees on full cash assistance and lectures them on the evils of welfare.

In spite of all these problems and seemingly conflicting agency policies, most recent refugees seem to be getting by, scraping jobs where they can find them, pooling their resources together and moving along quite well. One big advantage many of them have is that they are joining family members who are already established in this country.

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III. NEXT STOP: LOUISIANA

A. REASONS FOR COMING TO NEW ORLEANS

The Vietnamese have settled in various parts of Louisiana: Houma, Morgan City, New Iberia and Lafayette, but the largest community is found in New Orleans. This city is the proverbial "melting pot." Various ethnic groups have come here in the course of its history to make up the present metropolitan population. Sizeable groups that have made the Crescent City their home besides the original French, Spanish and Blacks (both slave and free) were Germans, Irish, Italians, Greeks, Yugoslavian and various Hispanic groups.

Several factors are responsible for attracting the Vietnamese to Louisiana, especially New Orleans which is an urban center: 1) The demographic composition of many of the refugees, which is mostly urban.

2) The religious and cultural characteristics of many cities in the state. The Catholic faith and French subculture make them feel at home in New Orleans.

3) The ecology of the state provides similar reminders to the things familiar "back home." The warm climate is a welcome change from the merciless cold of the northern states. The bayous and waterways provide a valuable psychological link to many Vietnamese fishermen who have depended on the water for their livelihood from early youth.

4) A good number of religious orders, e g. Christian Brothers, had members who spent some time in Vietnam, or who had houses or

schools there which affords an explanation for their present involvement with the Vietnamese.

5) New Orleans is almost recession-proof in that jobs are not based on the state of the economy.

Most of the Vietnamese population is concentrated in four large communities in the metro area: Versailles in East New Orleans, Woodlawn in Algiers, Bridge City-Avondale, and Harvey-Marrero. However, numerous families have dispersed into the various neighborhoods, e.g. Tall Timbers and Park Timbers Subdivisions, Terrytown in Gretna, Metairie, and Kenner.

The purpose of this study is to assess the present situation of the Vietnamese in the metropolitan area since New Orleans is considered "one of the major impact areas" along with Denver, Los Angeles and San Francisco.

B. BIENVENU!!

Associated Catholic Charities of New Orleans played an active role in the resettlement of the Vietnamese in the metropolitan area. The first group of Vietnamese to arrive to New Orleans under its sponsorship came aboard a Trailways Bus at 2:30 P.M. from Eglin Air Force Base on May 26, 1975. The national controversy on whether to accept or not to accept refugees followed them as as well. In general, those who favored their arrival far outnumbered those who were hostile to them. The arguments in favor of accepting them could be summed up as follows: 1) America's traditional role as a haven of refuge for the "homeless."

2) Humanitarian concern for the helpless and those in danger.

3) America is a land of immigrants.

4) The refugees' reputation as being "tenacious, resilient and

resourceful."

On the other hand, the apprehension of semi-skilled or unskilled workers in the face of competition from "newcomers" in the midst of an economic recession is understandable. This was precisely the argument used for opposing the resettlement of the Vietnamese in the area. Another source of hostility towards the refugees was the inaccurate information disseminated concerning generous government handouts for them.

Generally, the four major newspapers of the state (The Times-Picayune and The States-Item in New Orleans, and The Morning Advocate and The State-Times in Baton Rouge) were categorically supportive of the whole resettlement program. The last three were eloquent in their editorials:

The States-Item:

> In recent years, the United States has managed to assimilate thousands of Cuban refugees. Officials in Washington estimate the number of Vietnamese refugees at 135,000. Surely in a country this large they can be assimilated.... Americans who have poured billions of dollars into the tragic Vietnamese war should not begrudge those Vietnamese who have fled their homeland in a desperate effort to find peace and opportunity for a new life.

The State-Times:

> The Vietnam refugees can and will find homes and productive occupations across the expanse of America, and the impact on any one community should be mild. Volunteer organizations already exist which can help give substance to the sympathy America has always shown toward the homeless newcomers. With less rumor and exaggerations and more facts to work with, we will see that the Vietnam refugee problem will be the mildest of those that the war in Indo-china produced for our country.

The Morning Advocate:

> The Vietnamese, then, whether 600 or 6,000 of them, must be given a welcome haven from oppression--an opportunity to become part and parcel of this polyglot of

> people called Louisiana. Perhaps it is more difficult to be reasonable when there is the drama of several thousand refugees arriving at a certain point, heightening the fear of impact in uncertain economic times. But to let reason go is itself unreasonable....

With the support of the clergy, business and civic leaders of New Orleans, as well as those in academia, the transition period for the refugees was a learning experience for the natives as well as the Vietnamese. Social gatherings were initiated to expose them to "grass roots" America. For example, in less than a month after their arrival, an old-fashioned covered-dish supper, with fried chicken, potato salad, deviled eggs, baked beans and watermelon, was prepared by the people of Marrero, a suburb of the metropolitan area, to honor 150 of the refugees. The women parishioners of St. Joseph's Church cooked some fish and rice dishes for them, while Westside Elementary School Band took care of the entertainment.

Colleges and universities responded to the needs of the occasion by providing programs/courses for the people in the school system and personnel in the social service agencies to bridge the cultural gap that separated the general public from the new arrivals. Grant money was sought to help realize the goals of this effort. For example, the interest and concern of various Church, civic, business and political leaders for the new immigrants prompted Our Lady of Holy Cross College, a four-year private institution in New Orleans to initiate two programs in the Vietnamese community.

In the fall, 1977, a ten-week non-credit program, "The Civic Education of the Vietnamese," was begun with funding from Title I of the Higher Education Act of 1965. The course was designed to help the Vietnamese in their assimilation into the American culture by covering such subjects as American history, government, the

constitution, and law. The response was overwhelming with three times as many individuals deciding to enroll as could be handled in one course.

New bilingual materials in English and Vietnamese had to be developed, especially for the elderly who had little or no knowledge of English. Vietnamese interpreters were present at every session to assist the instructors and participants. Saturday evenings were found to be the best time for conducting the program as many participants were holding two or three jobs to make ends meet. The college was also involved in accomodating the Vietnamese through INS to change their status from refugee to immigrant.

The second program began in the spring of 1978, and was designed to train teachers of Vietnamese children. It was a joint venture of faculty members from four colleges and universities (University of New Orleans, Loyola, Southern, and Holy Cross). Funded by Title IX of the Special Projects Act of 1974, the 30-hour program was offered for undergraduate or graduate credit. Entitled "Teacher-Training of Vietnamese Children," the course was offered in two different formats of five consecutive days or five consecutive Saturdays. The rationale for the course based on the recognition that school personnel who work with Vietnamese students need to communicate more effectively with students and their parents, as well as to foster a better understanding of intercultural differences among students.

The arrival of "boat people" went almost unnoticed. In 1979 when they started coming to the United States, 50 to 60 people arrived in the New Orleans area every month. Their arrival in the Crescent City did not get much coverage, except for a brief editorial

in the Times-Picayune decrying Hanoi's action "in exacting tribute of hundreds of million of dollars in gold from them before sending them out to sea." Local television, radio and newspaper accounts concentrated more on the events in Nicaragua during June and July of 1979.

The national controversy regarding Vietnamese migration to the United States is still alive but with a much lesser intensity than the one manifested during the mid-1970s. The new arrivals are recipients of a warm, friendly welcome, for the most part, a benefit they have inherited from their predecessors most of whom came in 1975. These were described then as courteous, kind and hard-working. However, now and then a syndicated column appears in the local newspapers, containing inaccuracies and innuendos which creates a negative image of the refugees.

C. THE VIETNAMESE OF THE CRESCENT CITY, 1975-1979

In November of 1978, a study entitled, "Vietnamese Refugee Living Conditions in the New Orleans Metro Area" was released by the Division of Business and Economic Research of the University of New Orleans. It looked at the Vietnamese migration to the area--demographic structure, the various Vietnamese communities, housing, racial characteristics of tenants in the H.U.D. subsidized apartments, employment, salary of average family, and government subsidies. Its conclusions were as follows: 1) The total Indochinese immigrant population in the metropolitan area was estimated at around 4,385 persons in 720 households.

2) The average household had approximately six persons with three or four under 18 or over 65.

3) Over 85% of persons 18 or older had or were actively looking for jobs. Most had "low-skill and low-paying jobs."

4) Many needed basic English language skills--verbal, reading and writing.

5) A few needed basic social and cultural services to aid them in adjusting to the American social structure.

6) No Vietnamese lived in public housing administered by HANO (Housing Authority of New Orleans) as of November, 1978. Many were renting market rate housing in the suburbs. About half lived outside Orleans Parish (County).

7) Many had attempted to open or had successfully opened their own businesses, e.g. grocery stores, restaurants, etc.

The study was concluded with one major recommendation--"assistance to the Vietnamese must come from agencies which are not constrained by parish boundaries." This should include:

a. continued social services counseling as directed under Title XX.

b. English language, reading, writing and basic math skills using bilingual Vietnamese instructors whenever possible.

c. transportation from home to place of work for those living on the West Bank of Jefferson Parish.

d. general recreational and medical support for those in the lower socio-economic structure.

On May 25, 1979, the Mayor's Office of City Planning presented a study on the Vietnamese in the metropolitan area entitled, "Impact Analysis of Indo-Chinese Resettlement in the New Orleans Metropolitan Area: A Task Force Study" (May, 1979). The study concluded that the "resettlement of the Indochinese has had a substantial impact in the New Orleans area. While the Indochinese may be small in

number, their socio-economic condition is severe enough to impact that section of the New Orleans population which has long been economically depressed, namely, the low-income and poverty stricken minorities." This study was prompted by the University of New Orleans' study as well as the projected deluge of "boat people" which never happened. It touched upon four majore areas: demography, housing, employment, and public education.

It then proposed that the recently re-enacted IRAP (Indochina Resettlement Assistance Program be amended "to enable funding of special programs aimed at municipal problems in absorbing refugees and that approximately $10 million be made available to cities as 'impact aid' in fiscal year 1980 on the basis of need and competitive proposals." It asked the federal government for $10 million to lessen the burden on New Orleans' already depressed economy aggravated by the influx of the refugees.* In the event of the termination of IRAP's funding for present services, the study

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*This amount was broken down into the following:
a. $7.5 million for new apartments to ease the housing shortage.
b. $250,000 for research and study, including $45,000 for a ten-year study to gauge how a sample of Indochinese people adjust to life in the U.S., and $35,000 to plan for new immigrants, e.g. boat people, to reduce the refugees' trauma and stifle the re-occurrence of past misunderstandings. (It should be noted here that in the summer of 1977, some Vietnamese families got "death threats" in the mail to leave the New Orleans area or remain at their own risk. The FBI never found the source of those letters.)
c. $70,000 to put a system for conflict resolution and promote better understanding among New Orleans' various ethnic groups.
d. $100,000 for community education programs.
e. $572,000 to provide English language classes for the youth as well as literacy classes for adults.
f. $30,000 for a program to enable the professionals, e.g. doctors, lawyers and teachers, among the refugees to practice their skills in the area.
g. $60,000 for a program to encourage use of local public transportation..... (continued on next page)

concluded that the cost to the city to provide the same level of services would be around $1.2 million annually.

The main criticism of both studies is their indiscriminate use of the terms "Vietnamese" and "Indochinese" which are loosely and often interchanged. The following observations tend to credit the U.N.O. study as more accurate than the Task Force Study:

1) U.N.O.'s estimates of population, household and income were the "consensus of multiple independent sources" as shown in the various tables and charts, and as such, is more reliable than the figures of the Mayor's study.

2) The racial composition of the members of the Task Force was conspicuously black. Other than U.N.O., the only two other academic institutions represented were both black: Xavier and Southern Universities. Except for the Rev. Dominic Luong, no other Asian-American was asked to serve in this endeavor. This leads one to ask the question--Was the data interpreted to accomodate a pre-determined position?

(continued from the preceeding page.....)

h. $230,000 for a system to transport workers to and from selected minority communities to areas of employment growth.
i. $50,000 for recreation.
j. $95,000 to assist actual and potential businessmen who reside in economically disadvantaged areas.
k. $70,000 for translators at two health centers frequented by the refugees, and for health screening and prevention programs in designated areas.
l. $50,000 for a program to grow and sell fruits and vegetables produced from inner city gardens.

3) The Mayor's study, using the data collected by the Urban League of New Orleans, failed to refute U.N.O.'s thesis that the arrival of the Vietnamese in New Orleans has has not hurt housing or employment in the area. The charge that blacks and other minorities had been forced out of subsidized housing to make room for the refugees was not true according to an investigation made by HUD at this time

Studies are supposed to be objective and as such should help eradicate inaccuracies which can arouse hatred and provoke violence among the ignorant, misinformed, unemployed and bigots. As one Vietnamese arrival assessed it after looking at the controversy their presence has caused in the area

> Vietnamese refugees did not come here for this country's wealth; we fled Vietnam to save our lives. We did not find houses, new cars, boats or jobs offered to us on a silver platter. We came with a single suitcase each--if we were lucky. We were provided a rent-free house for several months, less than $100 a week per person for that same period and aid in finding employment.
>
> We took whatever jobs were available to make ends meet. These jobs were not created for Vietnamese refugees; they were here before we arrived, jobs Americans did not want because of menial working conditions and low pay.
>
> We have lived frugally, saved our money, and worked hard, often swallowing our pride to retain our jobs.
>
> It has paid off. Many of us now own homes, new cars, and fishing boats. We are realizing the American dream.
>
> We do not seek welfare or government handouts. Nothing is free. We wish only to live our lives in freedom, raise our families and educate our children.
>
> But a few bigots wish to impede us. They do not want Vietnamese children in "their" schools, though many Vietnamese children are on school honor rolls despite a language barrier. These same bigots make it appear that we are beggars here for handouts, when all we wish is to work.
>
> The vast majority of Americans have been kind to us. They have shown generosity for which Americans are renowned throughout the world. And for this we are most grateful.
>
> We are refugees come to your land. We are taxpayers already and hope to be citizens soon. We hope to join the

millions before us who have become part of the melting pot that is America. We are thankful to be in America, thankful for its freedom and opportunities.

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IV. THE VIETNAMESE OF NEW ORLEANS: ADJUSTING TO THE AMERICAN SOCIAL STRUCTURE (1980)

A. PROFILE OF A LIMITED POPULATION

Whether there was a calculated matching of social backgrounds or a hurried placement of refugees just to get them out of the relocation centers to meet the projected deadline, it is interesting to note that more than seventy percent of the Vietnamese refugees who were interviewed came to New Orleans from urban areas in Vietnam (table 1)*.

Table 1

WHERE RESPONDENT LIVED MOST OF HIS LIFE?

	Frequency	Percentage
Rural central Vietnam	10	5.6
Hue	5	2.8
Da Nang	4	2.2
Dalat	7	3.9
Urban central Vietnam	7	3.9
Rural south Vietnam	35	19.7
Saigon-Cholon	49	27.5
Vung Tau	28	15.7
Can Tho	4	2.2
Urban south Vietnam	24	13.5
No response	5	2.8
	178	100.0

More than half of the respondents are male (table 2). Only one-fourth are single (table 3). The majority are ethnic Vietnamese (table 4).

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*See questionnaire in Vietnamese and English translation as found in Appendices I & II.

Table 2

SEX OF RESPONDENT

	Frequency	Percentage
Male	109	61.2
Female	68	38.2
No response	1	0.6
	178	100.0

Table 3

MARITAL STATUS

	Frequency	Percentage
Never Married	47	26.4
Engaged	4	2.2
Married	116	65.2
Cohabitating	2	1.1
Separated	1	0.6
Widowed	3	1.7
No Response	5	2.8
	178	100.0

Table 4

ETHNICITY

	Frequency	Percentage
No response	3	1.7
Ethnic Vietnamese	165	92.7
Chinese descent	10	5.6
	178	100.0

A greater percentage falls between the ages of 20-44 years old, with a sizeable number among them being between 20-34 years old (table 5)

Table 5

AGE OF RESPONDENT

	Frequency	Percentage
15-19 years old	10	5.6
20-24 years old	32	18.0
25-29 years old	30	16.9
30-34 years old	30	16.9
35-39 years old	17	9.6
40-44 years old	22	12.4
45-49 years old	7	3.9
50-54 years old	8	4.5
55-59 years old	8	4.5
60-64 years old	9	5.1
65 years or older	2	1.1
No response	3	1.7
	178	100.0

The majority of them had previously fled North Vietnam in 1954 after the fall of Dien Bien Phu (table 6). Most left Vietnam in 1975 after the fall of Saigon, and arrived in the United States that same year (tables 7 & 8). Most of them still hope to return to or visit Vietnam at some future date (table 9).

Table 6

FLIGHT FROM HOMETOWN SINCE 1954?

	Frequency	Percentage
Yes	129	72.5
No	47	26.4
No response	2	1.1
	178	100.0

Table 7

YEAR OF ARRIVAL IN USA

	Frequency	Percentage
1974	1	0.6
1975	143	80.3
1976	2	1.1
1977	9	5.1
1978	14	7.9
1979	3	1.7
1980	6	3.4
	178	100.0

Table 8

MONTH OF ARRIVAL IN USA

	Frequency	Percentage
January	1	0.6
February	3	1.7
March	4	2.2
April	6	3.4
May	78	43.8
June	37	20.8
July	16	9.0
August	15	8.4
September	4	2.2
October	4	2.2
November	2	1.1
December	1	0.6
No response	7	3.9
	178	100.0

Table 9

LEFT VIETNAM FOR GOOD?

	Frequency	Percentage
Yes	8	4.5
No	164	92.1
No response	6	3.4
	178	100.0

Over half were sponsored by voluntary agencies, such as A.C.C., various churches and church-affiliated groups (table 10).

Table 10

MOST HELPFUL AGENCY

	Frequency	Percentage
U.S. government agency	12	6.7
Voluntary agencies	99	55.6
Other agencies	1	0.6
Private sponsor	9	5.1
My employer	2	1.1
My immediate family	8	4.5
Other relatives	1	0.6
Vietnamese friends	5	2.8
No one in particular	1	0.6
Other	4	2.2
No response	36	20.2
	178	100.0

Associated Catholic Charities continues to provide three major services to all Indo-Chinese in the Metropolitan area:

a. Indochinese Social Services. This is a federally funded program which makes available basic services, such as employment, housing improvement, home management, English instruction, health and family counseling. These services are available during regular weekday hours, and during the weekend and evenings on a pre-arranged basis.

b. Immigration and Resettlement Services. Funded by U.S. Catholic Conference, it provides the necessary information to accomplish family reunification. It also serves as a liaison among the embassies in the refugee camps, U.S.C.C., and New Orleans. There is limited financial assistance given new arrivals in food, rent, furniture and security deposits. The IRS office also prepares

affidavits of relationship, permanent resident applications, relative petitions, and other immigration forms. When necessary, fingerprinting and picture-taking are also done.

c. Vietnamese Apostolate Services. Funded by U.S.C.C., it is "staffed by native clergy who are ideally suited to provide such ongoing services." It also has an added responsibility of promoting goodwill and understanding among various ethnic groups in the community through recreation programs, cross-cultural celebrations, and acting as a bridge between the Vietnamese and American groups.

Considering the haste and disorganization of the whole resettlement process, it is surprising to find that such a large number of interviewees are either very satisfied or moderately satisfied with the assistance of their sponsors (tables 11 & 12). This positive

Table 11

HOW SATISFIED WITH SPONSOR?

	Frequency	Percentage
Very satisfied	70	39.3
Moderately satisfied	81	45.5
Moderately dissatisfied	10	5.6
Very dissatisfied	5	2.8
Not applicable	3	1.7
No response	9	5.1
	178	100.0

attitude is certainly much greater than what some dissatisfied members of the Vietnamese community have led outside observers to believe. They insist that many Vietnamese do not trust religious or social agencies because of the way they have been treated, that they feel exploited because of the federal revenue these agencies

have been able to draw to attend to their needs. While some Vietnamese may feel this way, the percentage indicated in table 12 do not indicate that their number is significant.

Table 12

RELATIONSHIP WITH SPONSOR

	Count	Percentage
Provide us housing	106	10.2
Help us find housing	118	11.4
Provide us with food	107	10.3
Allow us religious practices	121	11.7
Tried to convert us	2	0.2
Treated us as inferiors	2	0.2
Treated us as equals	91	8.8
Gave us a job with pay	39	3.8
Asked us to get job ourselves	16	1.5
Helped us find a job	105	10.1
Helped us find suitable school	92	8.9
Took us out for social activity	58	5.6
Did not take us out for socials	6	0.6
Interested in Vietnamese culture	46	4.4
Not interested in our culture	7	0.7
Covered ordinary medical costs	13	1.3
Helped orientate us to USA	102	9.8
Took advantage of us financially	3	0.3
Took advantage of us in other ways	2	0.2
	1036	100.0

Approximately 42% of Vietnamese household touched by the survey have three or fewer children (table 13). This number is less

Table 13

YOUNG PERSONS IN HOUSEHOLD

	Frequency	Percentage
one person	24	13.5
two people	27	15.2
three people	24	13.5
four people	11	6.2
five people	21	11.8
six people	10	5.6
seven or more	6	3.4
No response	55	30.9
	178	100.0

than the "large families" described as being typical of the Vietnamese. However, some of these households are young families which no doubt will add to their numbers in the coming years, while many of the teenage children of the early arrivals have gone away to college or have married and are no longer members of the household. On the other hand, 36% of those interviewed have three to five adults in the family which confirms the stereotypic extended structure of Asian households.(table 14). This survey agrees with the findings of A.C.C. in 1978 in terms of average family size (table 15).

Table 14

ADULT PERSONS IN HOUSEHOLD

	Frequency	Percentage
one person	16	9.0
two people	61	34.3
three people	28	15.7
four people	28	15.7
five people	10	5.6
six people	3	1.7
seven or more	7	4.0
no response	25	14.0
	178	100.00

Table 15

Summary of Reports on Vietnamese Communities, August, 1978

Breakdowns according to Age

		Percentage
a. Over 65	137	3.5
b. Adults	1292	33.0
c. Teens, Children, Infants	2485	63.5
		100.0

Source: Houshold survey of 646 families by A.C.C. during October, 1978.

The survey indicates that there is a large number of Catholics among the Vietnamese of New Orleans (table 16), probably a greater percentage than the whole Vietnamese population in the United States. This may be surprising, at first, to those who have

Table 16

RELIGIOUS AFFILIATION

	Frequency	Percentage
Ancestor's cult	10	5.6
Buddhist	15	8.4
Catholic	146	82.0
Protestant	2	1.1
None	2	1.1
No response	3	1.7
	178	100.0

contact with the entire Vietnamese community. The figure is not necessarily off-balance because the Buddhist members are more educated than the rest and more active in social affairs. Moreover, they do not feel restricted in their position and activities by the Vietnamese priests as do many of their Catholic counterparts. They do, however, resent what they consider exploitation by the priests of those who have little or no educatio

Religion plays a very important part in the lives of over 92% of those surveyed (table 17). It has been considered one of the major reasons many Vietnamese left Vietnam after the fall of Saigon, as they left twenty-one years earlier after the fall of Dien Bien Phu. (Se Table 6)

It is precisely in the area of religious practice of the Catholic Vietnamese that we see the process of assimilation in

microcosm. There are three distinct movements depending on the number and age of the Vietnamese in the community, their education and level of income, and the style of the assigned Vietnamese priest who is the undisputed leader: 1) In one area (e.g. Versailles), the Vietnamese not only have their own Vietnamese priest, but they have their "own" church which they themselves have financed and built. Their services and religious education are completely apart from the American church parish to which they technically ("canonically") belong.

2) In Holy Spirit Parish (Woodlawn) where there are 300 American families and 125 Vietnamese families, two distinct parishes coexist. The Vietnamese under their own priest use the same building, but have their own services, religious education and social functions. However, there is always a representative group of Vietnamese at each "official" function of the parish. The American pastor celebrates mass weekly in English for the Vietnamese and there is a slowly growing group of Vietnamese, mostly young families and single men who join the Americans in their Sunday liturgy

3) The third pattern had been exemplified until recently in St. Joseph the Worker Parish in Marrero which was bi-racial before the arrival of the Vietnamese. Here the Vietnamese are dispersed, and many are homeowners. While there are services provided in Vietnamese, those involved in ministry had been working hard to have an integrated parish where everyone's needs were met. However, of late, the Vietnamese under the leadership of their priest have asked for more time to satisfy religious as well as other needs by themselves. And so the situation has reverted back to the second pattern.

B. DEMOGRAPHY

When the first Vietnamese came in 1975, they were settled in low-income subdivisions, many units of which were in need of immediate repair, e.g. air conditioners were not working, leaks in the roof, two or three broken windows, faulty plumbing, etc. Such was the case in Kingstown in Marrero and Woodlawn in Algiers. Others were placed in HUD subsidized housing where the problems were less, e.g. Chateau Ames I in Marrero and Versailles Arms I & II in East New Orleans.

Within two years, many of the professionals moved out, and rented apartments in the general community at going rates either because they wanted to enhance their assimilation process and that of their children, or to avoid getting caught in disturbances which resulted from cultural and personal misunderstanding with some black families, or to seek more comfortable and less crowded accomodations, or to get away from the "ghetto" structure which was fast forming under the leadership of the Vietnamese priests.

However, others needed the security of a gemeinschaft social millieu with strong ties of kinship, culture, religion and language. As table 18 points out, English is still a problem for most of those interviewed, as is loneliness (table 19). It is important to remember that these are problems of the young adult as well as the old, since 51% of the respondents are between 20-34 years old. This need was underscored when vacated apartments in areas with large Vietnamese population were immediately rented by other Vietnamese waiting to get in. Again when the Woodlwan Apartments were put on the market they were quickly bought by the Vietnamese who did not want to leave

Table 18

COMMAND OF ENGLISH

	Count	Percetage
Can't understand of speak it	57	17.4
Enough to go shopping by myself	89	27.2
Enough to answere telephones	32	9.8
Understand public announcements	29	8.9
Fill out application forms	36	11.0
Can follow conversations on tv	19	5.8
Understand magazine articles	13	4.0
Compose business letter fairly	11	3.4
Understand radio broadcasts	13	4.0
Fluent conversational English	14	4.3
Professional language	14	4.3
	327	100.0

Table 19

PROBLEMS IN COPING IN USA

	Count	Percentage
Loneliness	66	37.7
Child discipline	14	8.0
Marital problem	10	5.7
Problem with elderly	16	9.1
Drinking problem	2	1.1
Gambling problem	2	1.1
Psychological problem	29	16.6
Nervousness	3	1.7
Frequent Moodiness	24	13.7
Thought of suicide	1	0.6
Other	8	4.6
	175	100.0

their community in spite of the poor condition of these apartments. Certain groups, such as the fishermen, the poor, the elderly, the semi-skilled and unskilled, the mothers with dependent children especially need to stay close together and find strength through fellowship with the priests as a symbol of unity (table 20). Overall, it seems that the less the education of an individual or group, the

Table 20

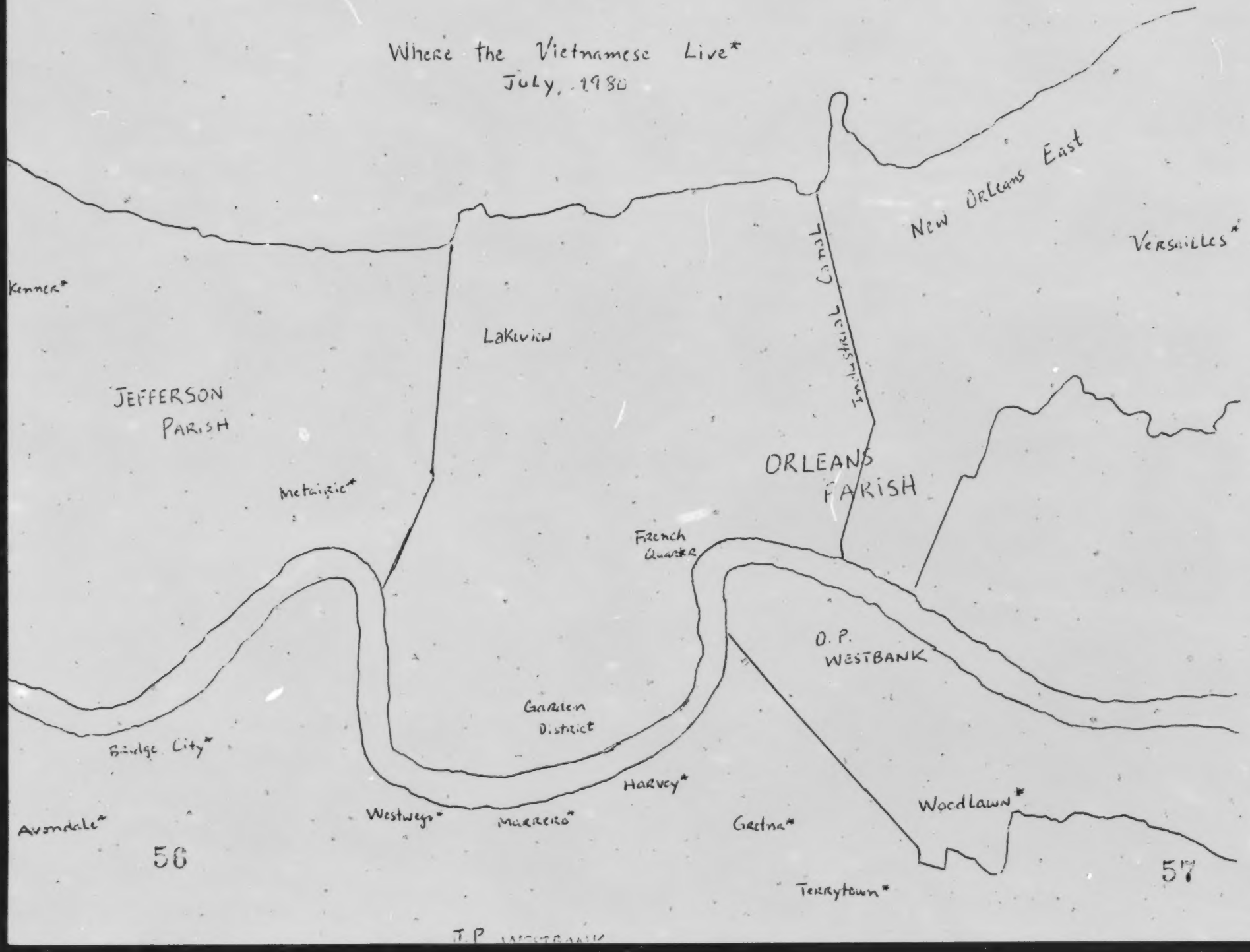
FIRST SOURCE OF HELP FOR PROBLEMS

	Frequency	Percentage
No one	19	10.7
parents	14	7.9
spouse & kindred	27	15.2
grandparents	1	0.6
brother(s)	3	1.7
sister(s)	5	2.8
children	1	0.6
sponsor(s)	1	0.6
American friend(s)	2	1.1
Vietnamese friend(s)	4	2.2
other relatives	3	1.7
monk or minister	22	12.4
no response	76	42.7
	178	100.0

the more the pull to congregate among one's own for mutual support. (See a map of the present location of the Vietnamese today in the next page.)

The number of Vietnamese coming into New Orleans (50 to 60 persons per month) replaces more or less the ones who are moving out. Between November, 1978 and May, 1980, the Vietnamese population growth in the area was between 1,000 to 1,200 people, much fewer in comparison to the growth of the Vietnamese communities in California (115,587 - total Indochinese population), Texas (32,750), Washington (14,557), Pennsylvania (14,530), Illinois (12,784), Minnesota (11,354), Oregon (10,817), and New York (10,303). Louisiana was ranked thrid in 1977 slipped to sixth in 1979, and is presently ninth with total Indochinese population of 9,906. (See Appendices III, IV & V.)

The reasons why people move out of an area are complex.


Where the Vietnamese Live*
JULY, 1980
Kenner*
Lakeview
Industrial Canal
New Orleans East
Versailles*
JEFFERSON PARISH
ORLEANS PARISH
Metairie*
French Quarter
O.P. WESTBANK
Garden District
Bridge City*
Harvey*
Avondale*
Westwego*
Marrero*
Gretna*
Woodlawn*
Terrytown*
56
57

However, five major factors have surfaced regarding why the Vietnamese community of New Orleans has remained relatively the same:

1) The state of Louisiana in general, and New Orleans in Particular, does not have enough opportunities to attract Vietnamese professionals or to keep those who are already here. Note the growth of the Vietnamese in the previously avoided northers states.

2) Other states have higher welfare benefits for the elderly and female heads of household with dependent children. Nearly one-fifth of the Vietnamese in the area receive some form of welfare. (See table 21.) If this percentage is typical of the total population, it has decreased significantly since the U.S. figures of 1977 (32%) mentioned earlier, but is more than the 7.8% claimed by A.C.C.*

Table 21

RECEIVING ANY KIND OF WELFARE?

	Frequency	Percentage
Yes	31	17.4
No	144	80.9
No response	3	1.7
	178	100.0

3) The hostilities of 1977-78 (death threats in the mail and firebombing of fishing boats in Plaquemines Parish) exacted a heavy toll in the outflow of refugees to California and Texas.

4) There is more pleasant weather all year round in such states as California. In reaction to the high temperatures and humidity of a long summer, one newly-arrived professional woman replied, "The weather here is nasty!" to the question, "How do you like New Orleans?"

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*Jacques Morial, Refugees Are Still Arriving," Times Picayune-States Item (July 18, 1980), p. 15.

5) The need for the security described above draws people to the larger Vietnamese communities in other states, especially California.

C. EMPLOYMENT

The past work experience of the interviewees in Vietnam has not given them the necessary skills for jobs in the New Orleans workplace (table 22). Forty-three percent were either military personnel, housewives or students. In addition, the education of over

Table 22

PRIMARY OCCUPATION IN VIETNAM

	Frequency	Percentage
Military - NCO	23	12.9
Military officer	12	6.7
Para-military	1	0.6
Low civil servant	4	2.2
Businessman	16	9.0
Maid, servant	3	1.7
Professional	4	2.2
Housewife	30	16.9
Student	43	24.2
Other	4	2.2
No response	38	21.3
	178	100.0

Table 23

HIGHEST EDUCATION COMPLETED IN VIETNAM

	Frequency	Percentage
no formal education	16	9.0
some grade school	24	13.5
finished grade school	16	9.0
junior high school	13	7.3
1st high sch. certificate	41	23.0
1st baccalaureate exam	19	10.7
2nd " "	11	6.2
vocational education	12	6.7
some university education	1	0.6
university graduate	20	11.2
grad sch. or prof. degree	4	2.3
no response	1	0.6
	178	100.0

60% is less than the American equivalent of a high school diploma (table 23). This is perhaps less problematic in the New Orleans metropolitan area where over 50% of the work force has not finished high school. However if they have gotten jobs it is because they have the desire to work and to acquire the needed skills to make a living. Pressed to survive, many have accepted low-paying jobs in a city where 200 to 300 such jobs go begging each month, while working their way up to better-paying jobs. In due time employers notice this drive which enhance their job security. Those who feel frustrated at the slow pace of "moving up" take time to go to proprietary schools to learn new skills, e.g. air conditioning, refrigeration, etc. and often start their own business. Others learn from friends and acquaintances already in business to go into the same trade, e. g. restaurant business.

Primary occupations in New Orleans are those of service worker, laborer, and skilled tradesman (table 24). Some such jobs

Table 24

PRESENT PRIMARY OCCUPATION

	Frequency	Percentage
service worker	21	11.8
laborer	27	15.2
protective services	1	0.6
equipment operator	6	3.4
skilled trades	48	27.0
sales agent	8	4.5
clerical worker	4	2.2
manager/owner	3	1.7
buy/sell at home	3	1.7
professional et al.	15	8.4
not applicable	24	13.5
no response	18	10.1
	178	100.0

and trades are delineated in table 25. Table 26 disputes the

Table 25

RESULTS OF VIETNAMESE EMPLOYMENT SURVEY
LIST OF OCCUPATIONS

Packer	Sheeter Operator
Senior Production Technician	Warehouse Helper
Seamstress	Aerator Operator
Warehouseman	Feeder Helper
Diesel Mecahnic	Custodian
Helper	Machine Tender
Painter	Blender
Operator	Grinder
Farm Laborer	Maintenance
Oyster Shucker	Maintenance Helper
Steel Cleaner	Paste-Up/Layout Artist
Steel Bender	Material Handler
Laborer/Groundman	Machine Operator
Chemical Spray Technician	Production Operator
Tack Welder	Pocket Turner
Painter/Sandblaster	Tipper
Electrician	Piecer
Wood Sander	Lining Machine Operator
Sewer	Knotter
Stripper	Tacker
Baler Operator	Turner
Labeler	Sewing Machine Operator

Source: Wade Ragas & Vincent Maruzzi, "Vietnamese Refugee Living Conditions in the New Orleans Metro Area," (Disivision of Business & Economic, U.N.O., November, 1978), p. 29.

pre-survey notion that a good number of Vietnamese in the area are holding two or more jobs to make ends meet. However, it is important to note that in 50% of the families interviewed, more than one person is working (table 27), and very often they are both working full-time. This brings about the problem of child care and after-school supervision of children. Since many Vietnamese

Table 26

PRESENT EMPLOYMENT STATUS

	Frequency	Percentage
No work, not looking	15	8.4
No work, go to school	10	5.6
Unemployed, laid off	3	1.7
Stay home	8	4.5
Working, not paid	1	0.6
One part-time job	17	9.6
Three part-time jobs	3	1.7
One fulltime job	98	55.1
1 full- 1 part-time	9	5.1
No work for 30 days	1	0.6
Other	2	1.1
No response	11	6.2
	178	100.0

Table 27

NUMBER OF EMPLOYED PEOPLE IN HOUSEHOLD

	Frequency	Percentage
One person	57	32.0
Two people	73	41.0
Three people	12	6.7
Four people	3	1.7
Six people	1	0.6
Seven people	6	3.4
Eight people	3	1.7
No response	23	12.9
	178	100.0

have immediate relatives in the household (see table 14), or living close by, child care is not the problem it is in most American homes where both parents work. Sometimes the parents have different working hours or have the children cared for by a close friend. There are a few cases of children left alone or in the care of an irresponsible older sibling

According to the statistics of the Chamber of Commerce of

the metro area for 1978, the average monthly salary of a worker in Jefferson Parish is approximately $1400 a month, while an average worker in Orleans earns approximately $700 a month. Measured against these statistics, it can be said that the Vietnamese are better off financially than the average wage-earner in Orleans Parish (table 28), but more than half do not do as well as the average Jefferson

Table 28

TOTAL PRE-TAX FAMILY INCOME LAST MONTH

	Frequency	Percentage
Less than $500 a month	16	9.0
$500 to $800 less	20	11.2
$800 to $1100 less	43	24.2
$1100 to $1400 less	36	20.2
$1400 to $1700 less	17	9.6
$1700 to $2000 less	6	3.4
$2000 to $2300 less	5	2.8
$2300 to $2600 less	4	2.2
$2600 to $2900 less	9	5.1
$3200 to $3500 less	1	0.6
$4100 to $4400 less	2	1.1
$5000 or more	1	0.6
No response	18	10.1
	178	100.0

Parish wage-earner. And while 59% feel the same or better psychologically about their present jobs in the United States as compared to their last job in Vietnam, only 28% are satisfied that the material gains are as good or better (tables 29 & 30).

Table 29

PSYCHOLOGICAL FEELINGS TOWARDS JOBS

worse than old job	37	20.8%
better than old job	10	5.6%
about the same	96	53.9%
not applicable	22	7.3%
no response	13	12.4%
	178	100.0%

Table 30

JOBS VIEWED MATERIALLY

	Frequency	Percentage
WORSE THAN OLD JOB	71	39.9
BETTER THAN OLD JOB	32	18.0
ABOUT THE SAME	19	10.7
NOT APPLICABLE	43	24.2
NO RESPONSE	13	7.3
	178	100.0

D. HOUSING

Housing has always been a problem in New Orleans. In an area that has a large number of poor families, subsidized housing is in great demand. It was competition for this housing that sparked the first controversy regarding the number of Vietnamese in the city. When the Vietnamese first came in the fall of 1975, there was a large number of vacancies in HUD-assisted single dwellings as well as apartment complexes in the metropolitan area. The following years saw a continued influx of the refugees plus a tightening of the housing market and the tendency of the Vietnamese to congregate into different communities. This sparked the allegations of "preferential treatment for the Vietnamese," "discrimination against blacks," "too many Vietnamese in the area." However, according to A.C.C., the refugees today live in only one percent of the subsidized housing units. It is hard to see how this number can impact the housing scene.

Because of their ability to decide on priorities and act by them, the Vietnamese were able to buy homes soon after their arrival. While it is probably true that some did this because of

the gold or jewelry they brought with them, this researcher knows many families who scrimped and saved to achieve this part of the "American dream." According to table 31, the percentage of the

Table 31

HOUSEHOLD POSSESSIONS

	Count	Percentage
an ancestral altar	68	14.8
a washing machine at home	52	11.3
a drying machine at home	17	3.7
a dishwasher	15	3.3
a swimming pool	1	0.2
one 1979 car	37	8.0
two 1979 cars	5	1.1
one 1978 car	33	7.2
two 1978 cars	112	24.3
one 1977 car	15	3.3
one 1976 car	14	3.0
two 1976 cars	6	1.3
one 4-year old car	34	7.4
two 4-year cars	9	2.0
a house/condominium/townhouse	30	6.5
two real estate properties	1	0.2
a fishing boat	1	0.2
none of the above items	10	2.2
	460	100.0

respondents who own their own homes is small. This is probably due to the refusal of some homeowners to take part in the survey. A private source among the Vietnamese has indicated that the percentage is actually much higher.* According to him, the number of homeowners among the Vietnamese is 19% of their population. Broken down by different communities, Marrero ranks high with 30% of the Vietnamese community there being homeowners; Woodlawn is next with 21%; Bridge City comes third with 15%, but is projected to surpass

*This information was supplied by Ha That Ton, a reporter for Dien-Pin in Saigon, and a member of the Vietnam Nationals Association of New Orleans. He also writes under a pen name, Vu-Ha.

Marrero within the next two years. Versailles which has the largest Vietnamese community in the area has only 12% homeowners. (See also map on p. 22.)

E. LEADERSHIP WITHIN THE COMMUNITY

There are no community-wide leaders among the Vietnamese of the metropolitan area. Rather, leadership is exercised in smaller groups within the community. This is due to fragmentation along the lines of ethnicity (Vietnamese vs. Chinese descent), religion (Catholics vs. non-Catholics), socioeconomic levels (middle class vs. fishermen et al.), and education (white-collar vs. blue-collar workers). The latter does not necessarily mean that professionals make more money than non-professionals. However, they are respected in much the same way Americans hold certain careers/professions to be higher on the scale of social stratification.

As a result of this division, it is not easy to get together the whole community at one time. There are also those who do not want to work on any project but are always prompt to criticize those who do something, especially if the former are not included in the planning and/or implementation of a particular affair.

But this is not the case with the Vietnamese clergymen. The Catholics, which constitute a majority in the area look up to them for guidance and direction on almost everything. They in turn are in a position to utilize or exploit this dependence which is ultimately crucial to the success or setback of the assimilation process.

The Vietnamese community in New Orleans has some twenty-five organizations and clubs in which to exercise leadership (table 32).

Table 32

MEMBERSHIP IN VIETNAMESE ORGANIZATIONS

	Frequency	Percentage
one organization	69	38.8
two organizations	13	7.3
three organizations	5	2.8
no response	90	50.6
	177	100.0

These organizations are important in providing some kind of civic involvement or social contact, mostly with one's own ethnic group. However, they do not seem to be necessary, judging from the large percentage that gave no response to the question, or that are seldom active in the organization (table 33).

Table 33

EXTENT OF ACTIVITY IN ORGANIZATIONS

	Frequency	Percentage
Very active	31	17.4
Moderately active	43	24.2
Seldom active	37	20.8
Not active at all	46	25.8
No response	21	11.8
	178	100.0

The three largest ones are: Vietnam Nationals Association of New Orleans, Vietnamese American Culture Exchange of Louisiana, and Vietnam Catholic Community in Mid-City of New Orleans. Others that are smaller in terms of membership include Vietnamese Air Force Association; Association of Vietnamese Physicians in Louisiana; Vietnamese Students of USL; Louisiana Association for Vietnamese and American Education; Vietnamese Congress for Social, Cultural

and Youth Development; Vietnamese Grace Baptist Church; Vietnamese Students of UNO; Mutual Aid Group of Avondale; Vovinam School of the Art of Self-Defense; Vietnamese Youth Group at Hope Haven; Vietnamese Students of LSU; and Vietnamese Goodwill Group.

F. ADAPTATION

When all is said and done, how does one measure adjustment or adaptation to a new culture and way of life? By assessing outward behavior? In certain aspects they have adopted the America "way," e.g. the car as a status symbol (see table 31). Soon after their arrival, they began sporting new cars--not big ones, but new ones. But in other ways there are many indications that the Vietnamese are far from from being assimilated into the mainstream culture. They live in closed communities. Many do not socialize with non-Vietnamese, much less participate in any of the many non-Vietnamese voluntary organizations which are vital to the American way of life (table 34).

Table 34

MEMBERSHIP IN NON-VIETNAMESE ORGANIZATIONS

	Frequency	Percentage
one organization	40	22.5
two organizations	2	1.1
three organizations	0	-
no response	136	76.4
	178	100.0

Another negative indicator is the respondents' low estimation of their own command of English as shown in table 18 mentioned

earlier. This is perplexing considering the age of the population of the survey--over half are young adults from the ages of 20-34. Language is an important tool of communication and has always been a conditio sine qua non for assimilation. (It has been noted by some observers that many of the young school age children not only speak English without any accent, but are also less than fluent in Vietnamese.)

On the other hand, language is a skill, and like any skill takes time and practice. Active participation in organizations also takes time which many of the respondents probably do not have since their families have more than one member working. There are also many Americans who do not belong to voluntary organizations. So then, how do we measure adjsutment? Perhaps it is valid to look at a group's feeling about itself--its past, present and future after some time in a new country.

In examining the following tables (35, 36 & 37 on past experiences), we see that those interviewed have some very positive attitudes about themselves. The highest percentages are found in the following feelings: they always feel content and happy about themselves; they always feel grateful to God because of their present existence; they are always optimistic about the future (table 35); they often have a sense of belonging (table 36); they never think about committing suicide or getting drunk or taking sleeping pills or sedatives to clam themselves--and to a lesser degree--do not feel threatened or insecure or indifferent or going out of their minds (table 37). These attitudes are not those of a population at odds with the dominant culture.

Table 35

ALWAYS HAVING THESE FEELING

	Count	Percentage
lacking in energy	3	1.2
contented	28	11.3
guilty	7	2.8
threatened	1	0.4
thankful for present existence	69	27.9
sense of belonging	17	6.9
worried	8	3.2
optimistic about future	43	17.4
short-tempered/irritable	14	5.7
angry at world	6	2.4
crying/laughing for nothing	5	2.0
insecure	4	1.6
indifferent	6	2.4
going out of mind	3	1.2
suicidal thoughts	2	0.8
some ill-defined illness	26	10.5
get drunk to drown sorrows	3	1.2
need sleeping pills for night	1	0.4
need sedatives to stay calm	1	0.4
	247	100.0

Table 36

OFTEN HAVING THESE FEELINGS

	Count	Percentage
lacking in energy	15	3.7
contented	78	19.1
guilty	12	2.9
threatened	12	2.9
thankful for present existence	47	11.5
sense of belonging	71	17.4
worried	23	5.6
optimistic about future	42	10.3
short-tempered/irritable	25	6.1
angry at world	16	3.9
crying/laughing for nothing	7	1.7
insecure	9	2.2
indifferent	17	4.2
going out of mind	7	1.7
suicidal thoughts	3	0.7
some ill-defined illness	19	4.6
get drunk to drown sorrows	1	0.2
need sleeping pills for night	1	0.2
need sedatives to stay calm	2	0.5
gamble during non-working hours	2	0.5
	409	100.0

Table 37

Never have these feelings

	Count	Percentage
lacking in energy	89	4.7
contented	9	0.5
guilty	84	4.4
threatened	103	5.4
thankful for present existence	14	0.7
sense of belonging	17	0.9
worried	75	4.0
optimistic about future	43	2.3
short-tempered/irritable	80	4.2
angry at world	100	5.3
crying/laughing for nothing	130	6.9
insecure	108	5.7
indifferent	105	5.5
going out of mind	127	6.7
suicidal thoughts	145	7.7
some ill-defined illness	81	4.3
get drunk to drown sorrows	137	7.2
need sleeping pills for night	147	7.8
need sedatives to stay clam	149	7.9
gamble during non-working hours	150	7.9
	1893	100.0

In the statistics for "Vietnamese Refugee Adjustment to the USA" (table 38), we see a greater ambivalence regarding the respondents' attitude toward life in a new culture. On the one hand, there are significant positive feelings regarding independence and lack of restraint, and achieving a new closeness in the family. Moreover, many negative feelings are shown to have little significance, such as discrimination against Vietnamese, regret at leaving Vietnam, inability to accept American friends or fit into the American way of life.

On the other hand, there is the feeling that most refugees of every country must have in the early years of exile--the hope that one day things will be restored to normal in the homeland. There

Table 38

VIETNAMESE REFUGEE ADJUSTMENT TO THE USA
(accurately describes Vietnamese situation in New Orleans)

	Count	Percentage
Can't get needed medical care	12	1.5
Feel discriminated as Vietnamese	7	0.9
Growing old here frightens me	17	2.1
Better low salary but high prestige	20	2.4
Feel of no use to anyone in USA	3	0.4
Can't expect life hoped for	17	2.1
Can't really be accepted	11	1.3
Children not filial if independent	93	11.3
Wife no career unless she has to	59	7.2
American way of life too different	8	1.0
Am in control and have freedom	90	11.0
I believe future is predetermined	38	4.6
Higher career hopes since in USA	28	3.4
Want to become fully Americanized	3	0.4
Marital relationships gone worse	2	0.2
Afraid children to be Americanized	21	2.6
Flight from Vietnam miscalculated	2	0.2
Not feel like being underemployed	4	0.5
Children spanked if disobey parents	66	8.0
I feel good about myself	15	1.8
Americans too different to befriend	4	0.5
Uneasy with unrelated Vietnamese	5	0.6
Lack people who love me	2	0.2
Feel proud of accomplishment in USA	24	2.9
Vietnamese will recover homeland	113	13.8
Vietnamese community very divided	4	0.5
My family become closer together	92	11.2
Like people to help me	33	4.0
Can't fit into American way of life	8	1.0
Real existential questions	19	2.3
	820	100.0

is also a hint of the difference between the generations that is true of every immigrant population--if children are allowed to become independent, they will no longer be respectful of their parents; if they are disobedient, they should be severly punished. This latter belief is attested to by the nurses of Orleans and Jefferson Parishes.

What are some of the problems the Vietnamese have in coping with life in the United States (see table 19 mentioned earlier). The most significant one is that of loneliness--part of the human condition, to be sure, but more especially part of the lot of one who has been forced to leave behind land, culture, family, friends, and prized possesseions. Two other significant problems shown are related--psychological anxieties and abnormal change of behavior. Add to these the "ill-defined illness" of table 35, and one gets a picture of some rather undefined but strong, negative emotions that continue even after one is settled materially in one's new life. The resolution of this uneasiness may never come because, for example, after cars are bought and stomachs are filled, there remains the grief and guilt of leaving immediate family behind in Vietnam (table 39).

Table 39

IMMEDIATE RELATIVES IN VIETNAM

	Frequency	Percentage
none	49	27.5
one	17	9.6
two or three	16	9.0
four or five	19	10.7
six or seven	15	8.4
eight or nine	9	5.1
ten or more	45	25.3
have not received any news	2	1.1
no response	6	3.4
	178	100.0

An important indication of the wish of the Vietnamese to belong to their new land was a mass action that took place in the spring of 1977--the changing of their status from refugee to resident alien with eligibility for citizenship to follow in three years.

While this might have been done, after much soul-searching, for practical as well as psychological reasons, the swiftness with which it was done by so many refugees augurs well for their eventual assimilation into the mainstream culture.

G. AMERICAN ASSESSMENT OF VIETNAMESE ASSIMILATION IN THE NEW ORLEANS AREA

It is one thing to measure Vietnamese adaptation to the American social structure, and another thing to find out how Americans view their progress or lack of it in this endeavor. A simple questionnaire was constructed (see Appendix VI) which was general in nature, and distributed to 109 students at Our Lady of Holy Cross College, a four-year coed, commuter college which has more than 60% of its student body in the labor force. Since it draws its clientele from the whole metro area, I feel that these students represent the "thinking" of the average citizen of New Orleans.

Two-thirds of the respondents are female (21 of the 109 are black), which is roughly the balance in the gender distribution of the student body. Seventy percent are under 30 years of age, and fifty-one percent are married (table 40).

Table 40

MARITAL STATUS OF AMERICAN RESPONDENTS

married	54
single	49
divorced	4
separated	2
widow/widower	0
	109

Perhaps their favorable acceptance of the Vietnamese is dictated partly by their income, 58% of whom make over $20,000 while another 28% make between $10,000 and $20,000 a year. Money is not their biggest problem and they are not competing with the new immigrants for jobs. Religion may also be a complimentary factor as 68% of the respondents admitted to being of the Catholic faith which is the religion of most of the Vietnamese in the New Orleans area.

Their employment status shows that 54% are fulltime employees and 15% are gainfully employed on a part-time basis. This may constitute a positive variable in accepting the refugees who brought with them the reputation of being hard workers, a virtue admired by most Americans. This reputation is partly enhanced by other Asian-Americans in the area who have done well through a combination of hard work and education.

Approximately 90% attest that the Vietnamese are doing well (table 41) either because of hard working habits, government handouts, thrift/lifestyle, or sponsors/agencies. However, it is probable that a number of those who attribute the Vietnamese success to government dole and sponsors/agencies are partly influenced by newspaper or media accounts of complaints made by certain segments of the community. These, after careful scrutiny, have been proved to be unfounded.

Table 41

VIETNAMESE DOING WELL (90)
VIETNAMESE NOT DOING WELL (11)

Vietnamese doing well because of:

sponsors/agencies	32	Own money taken out	5
hardworking habits	64	thrift/lifestyle	39
govt. handouts	42	business experience	6
		(total count)	187

This observation is supported by their own admission that they have heard that the Vietnamese are subsidized by the federal government. Otherwise, how can their ownership of "new cars, boats, and homes" be explained, an allegation that has been dismissed as untrue by various reports and surveys in the area.

Sixty-two percent indicate that the adjustment of the Vietnamese is going along well. Overall, their sentiments towards the Vietnamese are on the positive side--concern, sympathy, respect and admiration (table 42). More than sixty percent consider the Vietnamese as asset to this country, and are not threatened by the admission of more to this country in spite of double-digit inflation. The percentage goes higher if inflation and high unemployment are not in the national picture.

Table 42

EMOTIONS TOWARDS VIETNAMESE

anger	6	
resentment	18	
admiration	26	
respect	40	
envy	5	
hatred	1	
sympathy	37	
concern	45	
	178	(count)

Eighty percent would not mind having the Vietnamese as next door neighbors, or sharing the same facilities with their children. Neither do they resent the latter if they make more money as the result of hard work.

Three-fourths of those surveyed admit that the Vietnamese

is a "hard-worker." Not one says that he is a "loafer." (table 43). The majority have developed ideas about these people as being a close-knit family, unafraid to work, mild-mannered/sweet, among others (table 44).

Table 43

IMPRESSION OF VIETNAMESE WORKER

hard worker	77
average worker	30
loafer	0
	107

Table 44

IDEAS ABOUT VIETNAMESE

close-knit family	86	illiterate	7
hard-working	70	liars	2
aggressive	19	"con" people	6
lazy	1	mild-mannered	31
dirty	9	obnoxious	2
educated	17	confident	14
		(count)	261

Fifty-four percent note their educational background as an advantage over the average American, though the "uneducated" among them do not go unnoticed either, struggling with difficulty to adjust to the life in this "strange" land (table 45). Perhaps it is the influence

Table 45

KNOWLEDGE OF VIETNAMESE EDUCATION

Educated professionals	11
More educated than average American	43
Uneducated "boat people"	46
	100

of this knowledge of the latter group that makes them aware of the most pressing problems of the Vietnamese, e.g. language acquisition, general assimilation, job training, health care, and consumer education (table 46).

Table 46

IMMEDIATE PROBLEMS OF VIETNAMESE

Language acquisition	94
Job Training	29
Consumer education	20
Civic Education	15
Counseling	18
Assimilation	41
Welfare for elderly/ mothers with dep. children	10
Health care	24
(count)	251

The findings of this particular survey can be summed up as follows: a) overall acceptance of the refugees in the metropolitan area;

b) positive feelings about them because of traits still held high in this country's value system--close-knit family structure (in view of the uncertain future of marriage as an institution) and hard work (which built up this country to where it is today);

c) confidence in their ultimate contribution to this multi-ethnic base of the nation.

Other Sources

Moonlighter's Branch of New Orleans, National Council of Jewish Women and Associated Catholic Charities of New Orleans, "Welcome" (Caho Mung), 1979.

Department of Housing and Urban Development, New Orleans Office, "Management Riview - Versailles Arms I and II," 1978.

V. CONCLUSION

What assessment should be made regarding the situation of the Vietnamese in New Orleans five years after most of them fled their country and their valued way of life? Have they begun the process of assimilation, however slowly, which other immigrant groups before them have undergone more or less fully? Have they been able to make peace with the gesellschaft society into which they were thrust, a more impersonal, hectic, indifferent, materialistic culture than their own? Or have they continued a Vietnamese subculture here in the U.S. where they can keep their own values relatively intact waiting for some day in the future when they can finally go home to Vietnam? Or will they, like some groups before them (e.g. Chinese) and unlike others (e.g. Germans), be able to function well in an American setting while proudly keeping alive their cultural identity?

A quick glance at the Vietnamese of New Orleans reveals that there are three distinct generations: the older ones who do not want to and will not probably change, the children who continually change everyday, and that generation caught in between who make up the bulk of this survey. Among this latter set can be seen three specific groups with three molds of traits similar to those of the religious communities described on pages 47-48.

The first group may go out of the Vietnamese enclave to work and to shop. The children go to school and are often involved in bilingual education. But they carry on all primary functions in their own community. For all practical purposes, their community is an extension of Vietnam.

Those in the second group enjoy relationships with Americans

in their work. They participate with other Vietnamese at "official" functions or when they are asked to (for example, meeting with the mayor's committee in regards to the 1980 census). They may live within the American community, but find their personal strength in familial and kindred relationships.

Those who belong to the third group are still few in number. There may be more Buddhists than Catholics. They not only enjoy their relationship with their fellow workers, but also have other American friends. They continually seek to learn as much as they can about the American social structure and way of life in order to relate it to their own experience.

Some of these, as well as some in the second group have already applied for citizenship. (Those who arrived in the United States in April/May of 1975 and changed their refugee status to immigrant in 1977 have been eligible for citizenship since May, 1980.) A worker at Associated Catholic Charities puts the number of adults who have applied at about 100, while a Vietnamese engineer suggests 500. Whatever the number, filing for citizenship connotes a commitment to the new country.

What are some of the factors that the population of the survey, if not the total Vietnamese community, have going for them as they try to survive and grow?

1) The urban roots, relative youth, hard-working traits, and determination to succeed give them a bright prospect for the future.

2) They have very strong extended family ties which are valued in the United States, especially in south Louisiana with its Cajun subculture. Their families are both a source of emotional and financial strength.

3) By now many of them have been joined by other family members previously scattered throughout the United States and even by some who were originally settled in third countries or left in Vietnam. These later arrivals have family and friends who serve as a source of financial and psychological stability and are a point of orientation toward a new life.

4) There is a fairly large Vietnamese community with whom they can share language, customs (for example, celebrating Tet, the lunar new year, which is "not yet" part of New Orleans' holidays), the good memories of home as well as the trauma of the past five years.

5) The years of war and hardship of flight have forged them into a strong, courageous and resourceful people reminiscent of the early settlers.

6) They have a strong religious (Catholic) commitment which can serve sooner or later as a point of entry into the mainstream culture of Catholic New Orleans.

7) They are living in a city where a variety of cultures is appreciated, at least theoretically, even though the Asian community and cultures were not conspicuous until their arrival.

However, there are problems and needs in and among the Vietnamese as individuals and groups that must be addressed by them and by the host community:

1) The two most glaring needs that surface in the survey are instruction in English and counseling for those who recognize in themselves some "psychological anxieties," "abnormal mood changes" and those "ill-defined illnesses." When the large numbers of refugees first arrived in New Orleans, there were English classes

everywhere: in institutions of higher education, in private homes, and in some homes in the Vietnamese communities. But five years down the road when the majority can get by to shop and fill out application forms and understand basic work instructions, the need for continued study is no longer recognized by the general community, or even the Vietnamese themselves. English classes are offered by few institutions or perhaps in a given Vietnamese enclave. The Vietnamese are more interested in working or family life. Besides, there are Vietnamese newspapers, radio programs, religious services and bilingual education for the children, and most of one's neighbors are Vietnamese. So language proficiency increases slowly or not at all.

2) Whether the anxieties and illnesses mentioned above are caused by the war or the escape or from facing life in a strange country or due to chronic conditions already there in Vietnam, they need to be dealt with. Two conditions militate against counseling of the Vietnamese: a. the refusal by this stoic society to admit as illness anything other than somatic illness; b. the need for such counseling to be in Vietnamese coupled with a dire lack of Vietnamese psychologists and/or psychiatrists.

3) A third problem is the relationship between the Vietnamese and the Blacks throughout the whole metropolitan area. When the Vietnamese first came they were placed in homes and apartments in predominantly black areas. Some of their homes were burglarized and their persons threatened by people whose culture they did not understand. They became fearful for their physical security and insecure of their vulnerability. They resented what they considered untrue and unfair

accusations levelled against them by blacks who in turn did not understand how they got ahead without lavish handouts by the government or voluntary agencies. More social and educational programs of a joint nature are needed to enhance frequent association of both groups in order to better understand each other. Predominantly black groups that have ventured to reach out to the Vietnamese community recently are the Martin Luther King Community Center in Marrero, and the Lower Algiers Association in New Orleans. Any progress in this area will be slow.

4) An honest effort should be made to reach those who have succumbed to deviant behavior, e.g. ex-military personnel who have no family ties and responsibility, trying to eke out a livelihood by shaking down legitimate Vietnamese businesses for "protection money;" prostitutes who use the "short-cut route" to the good life; inveterate gamblers who jeopardize the stability of their family life. Due to cultural inhibitions, their total number is proportionately small.

5) The priests have a high position of honor in the Vietnamese communities. They should be commended for keeping alive the pride in the cultural heritage of the people. They have an important obligation to prevent the disaster that destroyed the cultural identity and individuality of other immigrants, e.g. Italians, Germans, Irish, Poles, to mention a few. If, however, they seek to maintain their positions rather than serve the best interests of their communities, they can be a hindrance to their people's adaptation to the American social structure in the name of cultural purity.

6) Finally, there is a conspicuous division that separates the Vietnamese communities along religious, socioeconomic, and ethnic lines.

While this fraction is not limited to the Vietnamese, their solidarity is crucial at this period of their adjustment.

The conclusion of a survey often asks more questions than it answers. There are several major issues not covered by this study which need to be addressed:

1) Will the Vietnamese sub-communities which exist out of choice not because of economic need be a help or hindrance to their assimilation in the long run? Will they contribute to the refugees' stability and well-being as they build a new life, or will they create a psychological wall that will obstruct intercultural adjustment?

2) What is the impact of the Vietnamese on the unskilled and semi-skilled job market in New Orleans? Have they filled a vacuum or created problems for native workers, especially blacks? Will New Orleans lose Vietnamese professionals because of their inability to find adequate jobs commensurate to their training and talent? Will that make for a lopsided Vietnamese community?

3) What will happen to the identity of the young who have one foot in the culture of their parents whom they value and the other in the American culture that is here and now for them? This, of course, leads to intergenerational conflict which was mentioned in table 38. Will the identity conflict of the unaccompanied children presently in American foster homes be even greater, especially if the foster parents are insensitive to their cultural needs and differences?

4) What is the future of recent arrivals coming at a time when most Americans are expecting the Vietnamese to be adjusting to the social structure? They are probably less educated and skilled, more apt to

be separated from family, have certainly endured more human suffering and deprivation over a longer period of time and are most likely finding less actual help as well as understanding when they arrive.

In the last analysis, the question is--when the Vietnamese changed their political status from refugee to immigrant, did they truly become voluntary migrants? Will they as individuals and as a group gradually merge into the general population of New Orleans? Does pressure to escape to a new country make them different from those who come by choice through regular channels to seek a better life? Are they more dependent on societal action for the solution of their problems? Does the Vietnamese quoted in pages 36-37 adequately describe their present predicament and provide us a glimpse into their future?

> We are refugees come to your land. We are taxpayers already and hope to be citizens soon. We hope to join millions before us who have become part of the melting pot that is America. We are thankful to be in America, thankful for its freedom and opportunities.

APPENDIX I

1-10

_____
Vùng

KHẢO CỨU NGƯỜI TỴ NẠN VIỆT NAM, 1979

****
*
* Xin trả lời các câu hỏi sau đây theo sự hiểu biết
* chính xác nhất của Ông/Bà. Xin đừng viết tên vào
* bản Vấn lục. Mọi chi tiết cá nhân thâu thập trong
* cuộc khảo cứu này sẽ được tuyệt đối giữ kín. Xin
* chân thành cảm tạ Ông/Bà về sự hợp tác quý báu này.
*
****

1. Phái — 11

[_] 1. Nam
[_] 2. Nữ

2. Ông/Bà bao nhiêu tuổi? — 12-13

_____ tuổi

3. Kể từ năm 1954, Ông/Bà hoặc các cụ thân sinh ra Ông/Bà có phải rời bỏ quê quán vì Hiệp định Giơ-ne (Genève) 1954, vì phi cơ Mỹ thả bom, Việt Cộng khủng bố trong làng, trong tỉnh hoặc vì thuốc khai quang không? — 14

[_] 1. Có
[_] 2. Không

4. Trong 25 năm vừa qua, Ông/Bà sinh sống ở nơi nào lâu nhất? (Xin đánh dấu vào một ô.) — 15-16

[_] 1. Miền quê Trung Việt
[_] 2. Huế
[_] 3. Đà Nẵng
[_] 4. Đà Lạt
[_] 5. Thành thị thuộc Trung Việt, ngoài Huế, Đà Nẵng và Đà Lạt
[_] 6. Miền quê Nam Việt
[_] 7. Saigon - Chợ Lớn
[_] 8. Vũng Tầu
[_] 9. Cần Thơ
[_] 10. Thành thị thuộc Nam Việt, ngoài Saigon - Chợ Lớn, Vũng Tầu và Cần Thơ
[_] 11. Một nước khác ngoài Việt Nam

5. Ông/Bà rời Việt Nam lần chót vào ngày nào? 17-18 d
19-20 m
21-22 y

Tôi rời Việt Nam ngày _____ tháng _____ năm _____

6. Ông/Bà tới lục địa Hoa Kỳ vào ngày nào? 23-24 d
25-26 m
27-28 y

Tôi tới vào ngày _____ tháng _____ năm _____

7. Lúc rời Việt Nam, Ông/Bà có ý định rời bỏ xứ sở vĩnh viễn không? 29

[_] 1. Có
[_] 2. Không

8. Trước khi Ban Mê Thuột thất thủ (ngày 10 tháng 3 năm 1975), có người nào trong gia đình trực hệ của Ông/Bà (vợ, chồng, con, anh em hay cha mẹ) đã ở sẵn tại Hoa Kỳ không? 30

[_] 1. Có
[_] 2. Không

9. Theo sự hiểu biết của Ông/Bà, ai đã giúp đỡ Ông/Bà nhiều nhất khi Ông/Bà tới Mỹ? (Xin đánh dấu vào một ô.) 31-32

[_] 1. Các cơ quan chính phủ Hoa Kỳ [như bộ An Sinh Xã hội (Welfare Department) và các cơ quan khác]
[_] 2. Các cơ quan thiện nguyện [như USCC, American Fund for Czechoslovakian Refugees, Church World Service, Lutheran Immigration and Refugee Service, United Hebrew Immigration Aid Society, The Tolstoy Foundation, International Rescue Committee, American Council for Nationalities Services, Traveler's Aid International Social Services và Hội Hồng Thập Tự Hoa Kỳ (bất luận chi nhánh nào)]
[_] 3. Các tổ chức không thuộc chính phủ và không phải là cơ quan thiện nguyện (như Asian Human Services, Chinese Consolidated Benevolent Association (CCBA), Church of Jesus Christ of Latter Day Saints (LDS) hoặc các tổ chức khác
[_] 4. Tư nhân bảo trợ
[_] 5. Chủ nhân của tôi
[_] 6. Gia đình trực hệ của tôi (vợ/chồng, con, anh chị em hoặc cha mẹ)
[_] 7. Thân quyến khác
[_] 8. Bạn hữu người Việt
[_] 9. Bạn hữu người Mỹ
[_] 10. Không riêng một ai hoặc một tổ chức nào
[_] 11. Người hoặc một tổ chức khác (Xin ghi rõ) _____

_____

_____

10. Sau đây là vài lời phát biểu về mối tương giao giữa người tỵ nạn và người bảo trợ. Chúng tôi muốn biết có bao nhiêu người Việt đã trải qua các kinh nghiệm đó. Đối với mỗi lời phát biểu, xin đánh dấu vào ô thích hợp nếu Ông/Bà cảm thấy lời nói đó diễn tả đầy đủ mối liên hệ giữa người bảo trợ và Ông/Bà.

Xin đánh dấu vào các ô thích hợp	Sự việc	
[_]	1. Cho tôi/gia đình tôi chỗ ở cho tới khi chúng tôi kiếm được nhà để ở riêng.	33
[_]	2. Giúp tôi/gia đình tôi kiếm nhà để ở.	34
[_]	3. Cho tôi/gia đình tôi đủ đồ ăn.	35
[_]	4. Để tôi/gia đình tôi theo đạo của chúng tôi.	36
[_]	5. Thuyết phục tôi/gia đình tôi theo đạo của họ.	37
[_]	6. Coi tôi/gia đình tôi như kẻ dưới.	38
[_]	7. Coi tôi/gia đình tôi như người ngang hàng.	39
[_]	8. Cho tôi/gia đình tôi việc làm có trả lương.	40
[_]	9. Yêu cầu tôi/gia đình tôi làm việc không lương.	41
[_]	10. Để tôi/gia đình tôi tự đi xin việc một mình.	42
[_]	11. Giúp tôi/gia đình tôi kiếm được việc làm.	43
[_]	12. Giúp tôi/gia đình tôi kiếm chỗ học.	44
[_]	13. Đưa tôi/gia đình tôi đi chơi để tiếp xúc với xã hội bên ngoài.	45
[_]	14. Không đưa tôi/gia đình tôi đi chơi để tiếp xúc với xã hội bên ngoài.	46
[_]	15. Quan tâm nhiều và muốn tìm hiểu về văn hóa, phong tục Việt Nam.	47
[_]	16. Không quan tâm mấy đến việc tìm hiểu về văn hóa và phong tục của chúng tôi.	48
[_]	17. Đài thọ chi phí chữa bệnh thông thường.	49
[_]	18. Giúp tôi làm quen với phong tục và luật lệ Mỹ.	50
[_]	19. Lợi dụng tôi/gia đình tôi về phương diện tài chánh.	51
[_]	20. Lợi dụng tôi/gia đình tôi về chuyện khác.	52

11. Xin cho biết, đối với người bảo trợ, Ông/Bà hài lòng đến mức độ nào? (Nếu có nhiều người bảo trợ, xin Ông/Bà cho biết cảm tưởng đối với người bảo trợ thứ nhất) 53

[_] 1. Rất hài lòng
[_] 2. Hài lòng chút ít
[_] 3. Không hài lòng một phần nào
[_] 4. Không hài lòng chút nào
[_] 5. Không áp dụng (Tôi không hề có người bảo trợ)

12. Ông/Bà theo tôn giáo nào? (Xin đánh dấu vào một ô.) 54-55

[_] 1. Không theo đạo nào
[_] 2. Thờ Ông bà
[_] 3. Đạo Phật
[_] 4. Công giáo
[_] 5. Đạo Khổng
[_] 6. Đạo Bahai
[_] 7. Cao Đài
[_] 8. Hòa Hảo
[_] 9. Đạo Dừa
[_] 10. Tin Lành
[_] 11. Đạo khác (xin ghi rõ) _____

_____

_____

13. Theo ý kiến của Ông/Bà, tôn giáo quan trọng như thế nào trong đời sống của Ông/Bà? 56

[_] 1. Rất quan trọng
[_] 2. Quan trọng
[_] 3. Không quan trọng lắm
[_] 4. Không quan trọng

14. Theo ý kiến của Ông/Bà, trình độ Anh ngữ của Ông/Bà hiện như thế nào? (Xin đánh dấu vào các ô thích hợp)

[_] 1. Tôi không hiểu và không nói được tiếng Anh 57
[_] 2. Tôi biết đủ tiếng Anh để tự đi mua sắm 58
[_] 3. Tôi biết đủ tiếng Anh để trả lời điện thoại một cách tự tin 59
[_] 4. Tôi biết đủ tiếng Anh để hiểu khá rõ các thông cáo 60
[_] 5. Tôi biết đủ tiếng Anh để tự điền lấy các đơn từ 61
[_] 6. Tôi có thể hiểu khá tường tận các câu chuyện hoặc lời đối thoại trong phim ảnh hoặc vô tuyến truyền hình 62
[_] 7. Tôi có thể hiểu tường tận nội dung của các bài báo 63
[_] 8. Tôi có thể viết khá trôi chảy các thư giao dịch bằng Anh ngữ 64
[_] 9. Tôi hiểu khá rõ các bản tin loan trên đài phát thanh 65
[_] 10. Tôi có thể nói chuyện trôi chảy bằng tiếng Anh trong các buổi họp mặt giao tế xã hội 66
[_] 11. Tôi có thể hiểu khá tường tận hầu hết các bài khảo cứu chuyên môn trong các sách hoặc tạp chí khoa học thuộc lãnh vực chuyên môn của tôi 67

15. Lợi tức tổng cộng (trước khi trừ thuế) do Ông/Bà đi làm kiếm được trong tháng vừa qua là bao nhiêu? (Nếu Ông/Bà hiện không đi làm, xin trả lời căn cứ vào công việc chót mà Ông/Bà đã làm tại Mỹ. Không kể tiền trợ cấp của bộ An Sinh Xã Hội hoặc các khoản tiền khác không do việc làm mang lại.) 68-69

[_] 1. Không áp dụng vì từ ngày tới Mỹ tôi chưa đi làm
[_] 2. Dưới $400 (U.S. dollar) một tháng
[_] 3. Từ $400 tới dưới $500
[_] 4. Từ $500 tới dưới $600
[_] 5. Từ $600 tới dưới $700
[_] 6. Từ $700 tới dưới $800
[_] 7. Từ $800 tới dưới $900
[_] 8. Từ $900 tới dưới $1,000
[_] 9. Từ $1,000 tới dưới $1,100
[_] 10. Từ $1,100 tới dưới $1,200
[_] 11. Từ $1,200 tới dưới $1,300
[_] 12. Từ $1,300 tới dưới $1,500
[_] 13. Từ $1,500 tới dưới $1,800
[_] 14. $1,800 hoặc nhiều hơn

16. Ông/Bà hoặc những người trong gia đình cùng ở chung với Ông/Bà có làm chủ những vật dụng sau đây không? (Xin đánh dấu vào chỗ thích hợp.)

[_] 1. Bàn thờ gia tiên 70
[_] 2. máy giặt 71
[_] 3. máy sấy 72
[_] 4. máy rửa chén 73
[_] 5. một hộ tắm 74
[_] 6. bể tắm hơi nóng (Jacuzzi) 75
[_] 7. một xe hơi đời 1979 76
[_] 8. hai xe hơi đời 1979 77
[_] 9. một xe hơi đời 1978 78
[_] 10. hai xe hơi đời 1978 79 END(1)
[_] 11. một xe hơi đời 1977 11
[_] 12. hai xe hơi đời 1977 12
[_] 13. một xe hơi đời 1976 13
[_] 14. hai xe hơi đời 1976 14
[_] 15. một xe hơi cũ quá 4 năm 15
[_] 16. hai xe hơi cũ quá 4 năm 16
[_] 17. ba xe hơi cũ quá 4 năm 17
[_] 18. một căn nhà/condominium/hoặc townhouse 18
[_] 19. hai đơn vị tài sản (như một căn nhà và một thửa đất, hai căn nhà, hoặc hai thửa đất) 19
[_] 20. ca-nô hoặc thuyền buồm 20
[_] 21. tầu đánh cá 21
[_] 22. du thuyền 22
[_] 23. không có đồ vật nào trên đây 23

17. Xin cho biết trình độ học vấn cao nhất của Ông/Bà tại Việt Nam (Xin đánh dấu vào một ô.) 24-25

[_] 1. Không theo học chính thức tại một trường nào
[_] 2. Đã theo học tiểu học
[_] 3. Đã có bằng Tiểu Học
[_] 4. Đã theo học Trung Học
[_] 5. Có bằng Trung Học Đệ Nhất Cấp
[_] 6. Đã đậu Tú Tài I
[_] 7. Đã đậu Tú Tài II
[_] 8. Đã theo học về kỹ thuật hoặc huấn nghệ
[_] 9. Có văn bằng tốt nghiệp kỹ thuật hoặc huấn nghệ
[_] 10. Đã theo học Đại Học
[_] 11. Đã tốt nghiệp Đại Học
[_] 12. Đã theo học Cao Học hoặc bậc cao hơn hoặc các ngành chuyên môn
[_] 13. Đã tốt nghiệp Cao Học hoặc bậc cao hơn hoặc có văn bằng chuyên môn (như Luật Khoa, Y Khoa, Giáo dục v..v.)

18. Xin cho biết trình độ học vấn cao nhất của Ông/Bà hiện nay. (Xin đánh dấu vào một ô.) 26-27

[_] 1. Không đi học
[_] 2. Đang theo học tiểu học
[_] 3. Đã học xong tiểu học
[_] 4. Đã hoặc đang theo học Trung Học
[_] 5. Đã học xong Trung Học
[_] 6. Đã hoặc đang theo học chương trình kỹ thuật hoặc huấn nghệ dưới một năm
[_] 7. Đã hoặc đang theo học chương trình kỹ thuật hoặc huấn nghệ hơn một năm
[_] 8. Đã hoặc đang theo học Đại Học [Kể cả đại học cộng đồng (Community College)]
[_] 9. Đã tốt nghiệp Đại Học bốn năm
[_] 10. Đã hoặc đang theo học Cao Học hoặc bậc cao hơn hoặc ngành chuyên môn
[_] 11. Đã đậu Cao Học hoặc bậc cao hơn hoặc văn bằng chuyên môn (như Luật Khoa, Y Khoa, Giáo Dục, v..v..)

19. Xin cho biết tình trang việc làm hiện thời của Ông/Bà? (Xin đánh dấu vào một ô.) 28-29

[_] 1. Tôi không đi làm và không kiếm việc làm
[_] 2. Tôi không đi làm và hiện đang đi học
[_] 3. Tôi đang thất nghiệp, bị cho nghỉ việc hoặc đang kiếm việc
[_] 4. Tôi ở nhà làm việc nhà
[_] 5. Tôi hiện đi làm nhưng không được trả lương
[_] 6. Tôi làm một việc bán-thời-gian (part-time)
[_] 7. Tôi làm hai việc bán-thời-gian (part-time)
[_] 8. Tôi làm ba việc bán-thời-gian (part-time)
[_] 9. Tôi làm một việc toàn-thời-gian (full-time)
[_] 10. Tôi làm một việc toàn-thời-gian và một việc bán-thời-gian
[_] 11. Tôi làm hai việc toàn-thời-gian
[_] 12. Tôi làm hai việc toàn-thời-gian và một việc bán-thời-gian
[_] 13. Tôi có việc làm, nhưng hơn 30 ngày qua tôi không đi làm vì bị đau, vì nghỉ phép hoặc đình công
[_] 14. Tôi đã về hưu
[_] 15. Trường hợp khác (Xin giải thích) _____

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(Xin tiếp tục trả lời trang kế bên)

20. Xin cho biết Ông/Bà sinh sống bằng nghề nào, bằng cách đọc bản liệt kê dưới đây từ giòng đầu tới giòng chót và đánh dấu vào loại nghề nghiệp thích ứng nhất với công việc chính yếu hiện tại của Ông/Bà (GHI CHÚ: Nếu Ông/Bà hiện không đi làm, xin trả lời căn cứ vào công việc chót mà Ông/Bà đã làm tại Mỹ) 30-31

[_] 1. Không áp dụng vì tử ngày tới Mỹ tôi chưa đi làm
[_] 2. CUNG CẤP DỊCH VỤ.
(Thí dụ: Chiêu đãi viên hàng không, chiêu đãi viên nhà hàng, nhân viên thu dọn bàn ăn tại nhà hàng, làm tại tiệm ăn, trở y, phụ việc tại bệnh viện, nhân viên quét dọn, lau cửa kính, uốn tóc và các nghề tương tự)
[_] 3. LAO CÔNG.
(Thí dụ: Lao công xây cất, khuân vác hàng hóa, nhân viên nhà kho, lao công tạp dịch, làm tại nông trại, chăn gia súc, xẻ gỗ, phụ bếp tầu và các nghề tương tự)
[_] 4. DỊCH VỤ CẢNH VỆ.
(Thí dụ: Cảnh sát hoặc lính cứu hỏa; quân nhân thuộc hải, lục, không, quân, nhân viên canh gác, phòng vệ và các nghề tương tự)
[_] 5. ĐIỀU DỤNG TRANG CỤ.
(Thí dụ: Thợ ráp máy trong cơ xưởng, thợ hàn, tài xế xe buýt, xe vận tải hoặc taxi, nhân viên kiểm soát chế tạo và các nghề tương tự)
[_] 6. THỢ CHUYÊN MÔN.
(Thí dụ: Thợ mộc, đầu bếp, thợ ráp ống nước, sửa xe hơi, thợ làm bánh, thợ máy, thợ điện, đốc công cơ xưởng)
[_] 7. BÁN HÀNG cho người khác.
(Thí dụ: Đại diện thương mại, bán địa ốc, bán bảo hiểm, bán hàng tại tiệm bách hóa)
[_] 8. THƯ KÝ.
(Thí dụ: Thư ký, bút toán, thu phát ngân viên ngân hàng, đưa thư, thư ký đánh máy, thu ngân viên, điều dụng máy văn phòng, phát xa viên)
[_] 9. QUẢN TRỊ VIÊN HOẶC CHỦ NHÂN.
(Thí dụ: Quản trị viên một công ty, ngân hàng hoặc văn phòng chính phủ; chủ tiệm buôn nhỏ hoặc tiệm ăn; cấp chỉ huy tại một công ty)
[_] 10. ĐIỀN CHỦ, TRẠI CHỦ, CHĂN LƯỚI.
(Thí dụ: Trồng cây ăn trái và rau trên những thửa đất lớn để kiếm lời)
[_] 11. MUA BÁN HÀNG HÓA TẠI GIA.
(Thí dụ: Mua bán nữ trang, mua bán các loại hàng khác như thực phẩm nấu chín hoặc thức ăn Việt Nam)
[_] 12. CHUYÊN MÔN, KỸ THUẬT, hoặc các CHUYÊN VIÊN tương tự.
(Thí dụ: Chuyên viên giáo dục, giáo sư, hiệu trưởng, y sĩ, sĩ quan quân đội, chuyên viên điện tử, họa viên, nha sĩ, nha tá, phi công, chuyên viên phòng thí nghiệm, y khoa, nha sĩ, họa sĩ, văn sĩ, nhiếp ảnh viên, kế toán viên, y tá, quản thủ thư viện, chủ nhiệm, chủ bút báo chí, cán sự xã hội, ký giả, kiến trúc sư, luật sư, giáo sư đại học, tu sĩ, kỹ sư)

21. Xin cho biết nghề nghiệp chính của Ông/Bà hồi còn ở Việt Nam? (Xin đánh dấu vào một ô.) 32-33

[_] 1. Quân nhân - Binh sĩ/Hạ sĩ quan
[_] 2. Quân nhân - Sĩ quan
[_] 3. Lực lượng Bán quân sự - Cảnh sát, Công an
[_] 4. Công chức - dưới cấp Chánh sự vụ
[_] 5. Công chức - từ cấp Chánh sự vụ trở lên
[_] 6. Tư chức - tư sở Việt Nam
[_] 7. Tư chức - làm cho tư sở hoặc cơ quan không phải của người Việt, kể cả các tòa đại sứ và lãnh sự quán ngoại quốc
[_] 8. Buôn bán, thương gia
[_] 9. Bán hàng rong, bán dạo
[_] 10. Tài xế Taxi, tài xế xe buýt hoặc công nhân các ngành vận tải đường bộ
[_] 11. Giữ em, người giúp việc
[_] 12. Chuyên gia, chuyên viên kỹ thuật không có bằng cấp chuyên nghiệp hoặc bằng tốt nghiệp được chính phủ công nhận
[_] 13. Chuyên gia, chuyên viên kỹ thuật có bằng cấp chuyên nghiệp hoặc bằng tốt nghiệp được chính phủ công nhận
[_] 14. Nội trợ
[_] 15. Sinh viên, học sinh
[_] 16. Nghề khác. (Xin ghi rõ nghề nghiệp trước đây của Ông/Bà là nghề gì?) _____

_____

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22. Về phương diện tinh thần, và vật chất Ông/Bà cảm thấy việc làm hiện tại khá hơn hoặc kém hơn công việc Ông/Bà đã làm ở Việt Nam? (CHÚ Ý: Nếu Ông/Bà hiện không đi làm, xin trả lời câu hỏi này căn cứ vào công việc chót của Ông/Bà.)

Tinh thần	Vật chất		34 (p)
[_]	[_]	1. Không áp dụng (không đi làm ở Việt Nam hoặc ở Mỹ)	35 (m)
[_]	[_]	2. Việc làm kém hơn công việc đã làm ở Việt Nam	
[_]	[_]	3. Việc làm khá hơn công việc đã làm ở Việt Nam	
[_]	[_]	4. Cũng vậy	

23. Có bao nhiêu người trong nhà của Ông/Bà có việc làm mang lại lợi tức? 36-37

[_] 1. Tôi là người duy nhất có việc làm mang lại lợi tức
[_] 2. Hai người
[_] 3. Ba người
[_] 4. Bốn người
[_] 5. Năm người
[_] 6. Sáu người
[_] 7. Bảy người
[_] 8. Tám người
[_] 9. Chín người
[_] 10. Mười người hoặc hơn mười người

24. Cộng chung lợi tức của tất cả những người có đi làm trong nhà, lợi tức tổng cộng trước khi trả thuế của mọi người trong tháng vừa qua là bao nhiêu? (Kể cả tiền trợ cấp của Bộ An Sinh Xã Hội, tiền phụ cấp CETA, tiền trợ cấp tuổi già hay các khoản tiền tương tự khác.) 38-39

[_] 1. Dưới $500 (U.S. dollar) một tháng
[_] 2. Từ $500 tới dưới $800
[_] 3. Từ $800 tới dưới $1,100
[_] 4. Từ $1,100 tới dưới $1,400
[_] 5. Từ $1,400 tới dưới $1,700
[_] 6. Từ $1,700 tới dưới $2,000
[_] 7. Từ $2,000 tới dưới $2,300
[_] 8. Từ $2,300 tới dưới $2,600
[_] 9. Từ $2,600 tới dưới $2,900
[_] 10. Từ $2,900 tới dưới $3,200
[_] 11. Từ $3,200 tới dưới $3,500
[_] 12. Từ $3,500 tới dưới $3,800
[_] 13. Từ $3,800 tới dưới $4,100
[_] 14. Từ $4,100 tới dưới $4,400
[_] 15. Từ $4,400 tới dưới $4,700
[_] 16. Từ $4,700 tới dưới $5,000
[_] 17. $5,000 hoặc nhiều hơn

(Xin tiếp tục trả lời trang kế bên)

25. Một gia đình Mỹ trung bình thường gồm có cha, mẹ, và hai hoặc ba người con. Chúng tôi biết rằng gia đình Việt Nam có phần khác biệt. Vì vậy chúng tôi mong Ông/Bà cho biết về thành phần gia đình của Ông/Bà ở Mỹ.

Dưới đây là bản liệt kê các thân quyến hoặc người đang chung sống với Ông/Bà. Đối với mỗi liên hệ, chúng tôi muốn được biết có bao nhiêu người hiện đang chung sống thuộc trong mối liên hệ đó. Thí dụ: nếu Ông/Bà có 6 người con còn độc thân đang chung sống với Ông/bà. Xin đánh số "6" vào ô bên cạnh như trình bày dưới đây.

7. Con cái còn độc thân ..... [6]

Làm như vậy đối với các ô liên hệ khác nếu có.

(Chỉ chú: Xin ghi cả trẻ em sơ sinh còn ở nhà hộ sinh, người trong gia đình vẫn thường chung sống nhưng hiện đau ốm phải nằm bệnh viện, hoặc đi xa để tìm việc làm, hoặc đi chơi xa.)

Những người chung sống với tôi.	Có mấy người liên hệ như vậy?	
1. Tôi sống một mình	[__]	40
2. Ông bà	[__]	41
3. Thân sinh ra cha mẹ vợ, cha mẹ chồng .	[__]	42
4. Cha mẹ, hoặc cha mẹ ghẻ	[__]	43
5. Cha mẹ vợ hoặc cha mẹ chồng	[__]	44
6. Vợ/chồng	[__]	45
7. Con cái còn độc thân	[__]	46-47
8. Con cái đã lập gia đình	[__]	48-49
9. Anh em trai, chị em gái còn độc thân .	[__]	50-51
10. Anh em trai, chị em gái đã lập gia đình	[__]	52-53
11. Gia đình bên vợ bên chồng của anh chị em tôi	[__]	54-55
12. Anh chị em của vợ hoặc chồng tôi . . .	[__]	56-57
13. Thân quyến có liên hệ khác	[__]	58-59
14. Bạn người Việt	[__]	60-61
15. Bạn người Mỹ	[__]	62-63
16. Người bảo trợ/gia đình người bảo trợ. .	[__]	64-65

(Xin tiếp tục trả lời trang kế bên)

26. Ông/Bà có thân quyến thuộc gia đình trực hệ (vợ, chồng, cha, mẹ, anh chị em hoặc con của Ông/Bà) hiện còn ở Việt Nam không? 66

[_] 1. Không. Không có ai
[_] 2. Có, một người
[_] 3. Có, hai hoặc ba người
[_] 4. Có, bốn hoặc năm người
[_] 5. Có, sáu hoặc bảy người
[_] 6. Có, tám hoặc chín người
[_] 7. Có, mười hoặc hơn mười người
[_] 8. Không được tin tức gì về họ và không biết họ còn sống ở Việt Nam không?

27. Ông/Bà có thân quyến thuộc gia đình trực hệ (vợ, chồng, cha, mẹ, anh chị em hoặc con của Ông/Bà) bị chết trong trận chiến tranh Việt Nam hoặc trong các cuộc di tản không? 67

[_] 1. Không. Không có ai
[_] 2. Có, một người
[_] 3. Có, hai hoặc ba người
[_] 4. Có, bốn hoặc năm người
[_] 5. Có, sáu hoặc bảy người
[_] 6. Có, tám hoặc chín người
[_] 7. Có, mười người hoặc hơn mười người

28. Tình trạng hôn nhân hiện thời của Ông/Bà ra sao? (Xin đánh dấu vào một ô.) 68

[_] 1. Chưa bao giờ lập gia đình
[_] 2. Đã đính hôn
[_] 3. Đã lập gia đình
[_] 4. Chung sống với người khác phái
[_] 5. Ly thân
[_] 6. Ly dị
[_] 7. Góa vợ/chồng
[_] 8. Tái lập gia đình

29. Trước đây, Ông/Bà có ở Mỹ lâu quá hai tháng không? 69

[_] 1. Có
[_] 2. Không

30. Có bao nhiêu người trong gia đình Ông/Bà thuộc các lứa tuổi sau đây? 70-71

Dưới 16 tuổi . . . . . _____ tổng số người

Từ 16 tuổi tới 65 tuổi . . . . . _____ tổng số người 72-73

Trên 65 tuổi . . . . . _____ tổng số người 74-75

31. Kể từ khi tới Mỹ, có bao nhiêu con của Ông/Bà tuy rời khỏi Việt Nam từ năm 1975 nhưng hiện không sống chung với Ông/Bà vì đã lập gia đình, tìm được việc làm hoặc đi học nơi khác, rồi khỏi Hoa Kỳ hoặc tử trần? 76

[_] 1. Không áp dụng (chưa lập gia đình; chưa có con; con cái không rời Việt Nam được)
[_] 2. Không. Tất cả các con cùng rời Việt Nam với tôi hiện vẫn còn sống chung với tôi
[_] 3. Một người con không còn chung sống với tôi
[_] 4. Hai người con không còn chung sống với tôi
[_] 5. Ba người con không còn chung sống với tôi
[_] 6. Bốn người con, hoặc nhiều hơn, không còn chung sống với tôi

32. Ông/Bà gia nhập bao nhiêu tổ chức hoặc hiệp hội Việt Nam? (Xin ghi số vào khoảng trống dưới đây. Nếu không gia nhập tổ chức Việt Nam nào, xin ghi số "00")

Tôi gia nhập _____ (số) tổ chức hoặc hiệp hội Việt Nam 77-78

33. Xin cho biết mức độ tham gia của Ông/Bà trong các hội đoàn Việt Nam đó? 79

[_] 1. Tích cực tham gia
[_] 2. Hoạt động vừa phải
[_] 3. Ít khi tham gia
[_] 4. Không tham gia

80 END(2)

(Xin tiếp tục trả lời trang kế bên)

1-10

34. Ông/Bà gia nhập bao nhiêu tổ chức hoặc hiệp hội không phải của người Việt? (Xin ghi số vào khoảng trống dưới đây. Nếu không gia nhập tổ chức nào thuộc loại này, xin ghi số "00") 11-12

Tôi gia nhập _____ tổ chức hoặc hiệp hội không phải của người Việt
(số)

35. Xin cho biết mức độ tham gia của Ông/Bà trong các hội đoàn không phải của người Việt đó? 13

[_] 1. Tích cực tham gia
[_] 2. Hoạt động vừa phải
[_] 3. Ít khi tham gia
[_] 4. Không tham gia

36. Khi có chuyện riêng tư hoặc chuyện gia đình quan trọng, ai là người đầu tiên Ông/Bà tâm sự và nhờ giúp đỡ? 14-15

[_] 1. Không có ai cả. Tôi giữ kín một mình
[_] 2. Cha mẹ tôi
[_] 3. Vợ/chồng tôi, vị hôn thê/vị hôn phu, hoặc bạn trai/bạn gái của tôi
[_] 4. Ông bà tôi
[_] 5. Anh em trai
[_] 6. Chị em gái
[_] 7. Con tôi
[_] 8. Người bảo trợ
[_] 9. Bạn Mỹ
[_] 10. Bạn Việt
[_] 11. Thân quyến ngoài gia đình trực hệ
[_] 12. Linh mục, Mục sư, Thượng Tọa hoặc Đại Đức
[_] 13. Bác sĩ của gia đình
[_] 14. Người cán sự xã hội hoặc nhân viên làm ở bệnl viện tâm trí

(Xin tiếp tục trả lời trang kế bên)

37. Sau đây là một số lời phát biểu về tâm trạng của người Việt tại Hoa Kỳ. Xin lưỡng định về mức độ thích hợp của mỗi lời phát biểu đối với trường hợp của Ông/Bà. Xin khoanh tròn số "1" nếu lời nói đó rất đúng với trường hợp của Ông/Bà. Xin khoanh số "2" nếu lời nói đó khá đúng với Ông/Bà. Xin khoanh số "3" nếu lời nói đó chỉ đúng rất ít, và khoanh số "4" nếu thấy không đúng với trường hợp của Ông/Bà.

	MỨC ĐỘ THÍCH HỢP				
	Rất đúng	Khá đúng	Đúng rất ít	Không đúng	
1. Tôi bị đau yếu và không có phương tiện để chữa trị theo ý tôi muốn	1	2	3	4	16
2. Tôi cảm thấy bị kỳ thị vì tôi là người Việt.	1	2	3	4	17
3. Nghĩ đến lúc về già ở xứ này, tôi thấy sợ.	1	2	3	4	18
4. Tôi thà làm ít lương nhưng được chức tước rất danh giá còn hơn là làm nhiều lương nhưng chức vị thấp kém.	1	2	3	4	19
5. Sống ở xứ này, tôi cảm thấy không có ích gì cho ai cả.	1	2	3	4	20
6. Ở xứ này, tôi ít có hy vọng sống được cuộc đời tôi muốn sống.	1	2	3	4	21
7. Kể từ khi tới Mỹ, không có nơi nào tôi cảm thấy có thể thực sự hòa mình và được chấp nhận.	1	2	3	4	22
8. Nếu để cho con cái quá tự lập, chúng sẽ không còn hiếu thảo nữa.	1	2	3	4	23
9. Đàn bà đã có gia đình không nên đi làm nếu người chồng nuôi được cả gia đình.	1	2	3	4	24
10. Đời sống ở Mỹ thật khác biệt đến nỗi tôi gần như chịu thua không muốn tìm hiểu người Mỹ và cách xử sự của họ nữa.	1	2	3	4	25

		MỨC ĐỘ THÍCH HỢP				
		Rất đúng	Khá đúng	Đúng rất ít	Không đúng	
11.	Nói một cách tổng quát, tôi làm chủ đời tôi và tôi có tự do để làm những điều tôi muốn.	1	2	3	4	26
12.	Tôi tin rằng số phận của tôi đã được an bài trước.	1	2	3	4	27
13.	Kể từ khi tới Mỹ, tôi đã nâng cao rất nhiều các ước vọng và hy vọng về nghề nghiệp của tôi.	1	2	3	4	28
14.	Tôi muốn được Mỹ hóa hoàn toàn.	1	2	3	4	29
15.	Kể từ khi tới Mỹ, tôi cảm thấy mối liên hệ giữa vợ với chồng nói chung đã thay đổi theo chiều hướng tệ hại hơn.	1	2	3	4	30
16.	Tôi sợ rằng con tôi sẽ bị Mỹ hóa.	1	2	3	4	31
17.	Tôi đã tính sai khi quyết định rời khỏi Việt Nam.	1	2	3	4	32
18.	Tôi cảm thấy không thích làm việc và chính phủ Mỹ phải yểm trợ tài chánh đầy đủ cho tôi cho tới khi nào tôi có thể tìm được một việc làm cũng tốt như việc của tôi trước đây ở Việt Nam.	1	2	3	4	33
19.	Phải trị thẳng tay các đứa con không vâng lời cha mẹ.	1	2	3	4	34
20.	Nói một cách tổng quát, tôi tự thấy mình có giá trị (và hài lòng về chính mình.)	1	2	3	4	35
21.	Người Mỹ khác với chúng ta nhiều quá đến nỗi tôi không bao giờ coi một người Mỹ nào là bạn cả.	1	2	3	4	36

	MỨC ĐỘ THÍCH HỢP				
	Rất đúng	Khá đúng	Đúng rất ít	Không đúng	
22. Ở gần những người Việt không phải là thân quyến của tôi, tôi cảm thấy không được thoải mái lắm.	1	2	3	4	37
23. Ở đây, không có mấy ai thương yêu tôi và tỏ vẻ trìu mến tôi.	1	2	3	4	38
24. Tôi thấy hãnh diện về những điều tôi đã hoàn tất được kể từ khi tôi Mỹ.	1	2	3	4	39
25. Người Việt Nam sẽ khôi phục lại nền Cộng Hòa Việt Nam trong tương lai.	1	2	3	4	40
26. Cộng đồng Việt Nam trong khu vực này chia rẽ chứ không đoàn kết.	1	2	3	4	41
27. Kể từ khi tới Mỹ, mỗi người trong gia đình tôi thấy gần gũi nhau nhiều hơn.	1	2	3	4	42
28. Khi làm bất cứ việc gì, tôi cũng muốn có người giúp đỡ tôi.	1	2	3	4	43
29. Tôi nghĩ rằng tôi sẽ không bao giờ thích hợp với lối sống của người Mỹ.	1	2	3	4	44
30. Kể từ khi tới Mỹ, tôi đã thực sự thắc mắc về mục đích cuộc sống của tôi.	1	2	3	4	45

38. Sau đây là những cảm nghĩ và kinh nghiệm xảy ra cho tất cả mọi người vào những lúc nào đó trong cuộc sống bình thường. Chúng tôi muốn được biết người Việt thường có những cảm nghĩ đó không. Xin cho biết Ông/Bà thường hay có những cảm nghĩ sau đây không, bằng cách khoanh tròn con số thích ứng. Số "1" có nghĩa là Ông/Bà gần như thường xuyên cảm thấy như vậy; số "2" có nghĩa là Ông/Bà nhiều khi cảm thấy như vậy; số "3" có nghĩa là Ông/Bà ít khi cảm thấy như vậy và số "4" có nghĩa là không bao giờ Ông/Bà cảm thấy như vậy.

		Gần như thường xuyên	Nhiều khi	Ít khi	Không bao giờ	
1.	Thiếu sinh lực.	1	2	3	4	46
2.	Cảm thấy hài lòng.	1	2	3	4	47
3.	Cảm thấy tội lỗi.	1	2	3	4	48
4.	Cảm thấy bị đe dọa.	1	2	3	4	49
5.	Cảm ơn trời đất đã có ngày hôm nay.	1	2	3	4	50
6.	Thấy dễ hòa mình.	1	2	3	4	51
7.	Lo âu, lo sợ.	1	2	3	4	52
8.	Lạc quan về tương lai.	1	2	3	4	53
9.	Nóng nẩy hoặc dễ nổi giận.	1	2	3	4	54
10.	Cảm thấy bực mình với mọi người.	1	2	3	4	55
11.	Tự nhiên khóc hoặc cười mà không có lý do xác đáng.	1	2	3	4	56
12.	Cảm thấy bất an.	1	2	3	4	57
13.	Cảm thấy dửng dưng.	1	2	3	4	58
14.	Cảm thấy sắp phát điên.	1	2	3	4	59
15.	Có ý tưởng muốn tự tử.	1	2	3	4	60
16.	Cảm thấy người khó chịu hoặc đau yếu mà không xác định được bịnh gì.	1	2	3	4	61
17.	Uống rượu cho say để giải sầu.	1	2	3	4	62
18.	Dùng thuốc ngủ để dễ ngủ.	1	2	3	4	63
19.	Dùng thuốc an thần để ban ngày được bình tĩnh.	1	2	3	4	64
20.	Đánh bạc vào những lúc không phải đi làm.	1	2	3	4	65

39. Sau đây là một số vấn đề mà nhiều người thường gặp phải. Xin Ông/Bà cho biết Ông/Bà hoặc những người trong quý quyến đã gặp phải những vấn đề ấy hay không từ khi tới Mỹ? (Xin đánh dấu vào các ô thích hợp.)

66 [_] 1. Cô đơn
67 [_] 2. Con khó dạy
68 [_] 3. Bất hòa giữa vợ chồng
69 [_] 4. Gặp khó khăn vì những người già cả
70 [_] 5. Hay say sưa
71 [_] 6. Hay đánh bạc
72 [_] 7. Nghiện ma túy
73 [_] 8. Lo âu về tâm lý
74 [_] 9. Thần Kinh mất quân bình
75 [_] 10. Tính tình thay đổi bất thường
76 [_] 11. Có ý định tự tử
77 [_] 12. Đã tự tử nhưng không chết
78 [_] 13. Đã tự tử chết
79 [_] 14. Những vấn đề khác (Xin ghi rõ) _____

_____

_____

80 END(3)
1-16

40. Hiện giờ Ông/Bà có hưởng một loại trợ cấp nào của Bộ An Sinh Xã Hội (Welfare Assistance) không?

11 [_] 1. Có
[_] 2. Không

41. Trong nhà Ông/Bà, có người nào khác hiện đang hưởng trợ cấp của Bộ An Sinh Xã Hội (Welfare Assistance) không?

12 [_] 1. Có
[_] 2. Không

42. Ông/Bà là người Việt hoặc người Việt gốc Hoa?

13 [_] 1. Tôi là người Việt
[_] 2. Tôi là người Việt gốc Hoa

****

Xin Ông/Bà kiểm điểm lại để chắc chắn là đã trả lời tất cả các câu hỏi. Chúng tôi xin gởi kèm đây một bao thư có tem, đã ghi sẵn địa chỉ, để Ông/Bà tiện gửi bản vấn lục. Xin trân trọng cảm ơn Ông/Bà về sự hợp tác này. Nếu Ông/Bà muốn nhận được một vài bài khảo cứu của chúng tôi, xin Ông/Bà vui lòng ghi quý danh, địa chỉ vào tờ giấy nhỏ để trống đính kèm theo đây, và gửi về cho chúng tôi BẰNG MỘT BAO THƯ KHÁC.

****

APPENDIX II

QUESTIONNAIRE
(English Translation)

1. Sex
   1. Male
   2. Female

2. Your Age? __years old

3. Since 1954, did you or your parents have to leave the country because of the Geneva Treaty, American bombardment, Vietcong attacks on villages and towns, or chemical spraying?

   1. Yes
   2. No

4. Twenty-five years ago, which part of the country have you lived mostly? (Put mark in the brackets)

   1. Central part of Vietnam (countryside)
   2. Hue
   3. Da Nang
   4. Dalat
   5. Urban Central Vietnam, besides Hue, Da Nang & Dalat
   6. Rural South Vietnam
   7. Saigon--Cholon
   8. Vung Tau
   9. Can Tho
   10. Other cities of S. Vietnam
   11. Another country

5. When did you leave Vietnam the last time?

   I left Vietnam on _____month _____ year_____.

6. When did you arrive in the United States?

   I arrived on _____ month _____ year _____.

7. When you left Vietnam, did you intend to leave for good?

   1. Yes
   2. No

8. Before Ban Me Thuot was lost (on 3/10/75), did you have any relatives (your spouse, children, brothers, sisters or parents) who have lived in the United States?

   1. Yes 2. No

9. According to your knowledge, who has supported you the most in the United States?

   1. American agencies, e.g. Welfare Department, etc.
   2. Volunteer agencies, e.g. U.S.C.C., American Fund for Czechoslovakian Refugees, Church World Services, Lutheran Immigration and Refugee Services, United Hebrew Aid Society, Tolstoy Foundation, International Rescue Committee, American Council for Nationalities Services, Travelers' Aid International Social Services, and American Red Cross.
   3. Government organizations, e.g. Asian Human Services, Chinese Consolidated Benevolent Association, Church of Jesus Christ of Latter Day Saints, or other organizations.
   4. Individual help, e.g. sponsor.
   5. Present employer.
   6. Relatives, e.g. wife/husband, children, brothers, sisters, or parents.
   7. Other relatives.
   8. Vietnamese friends.
   9. American friends.
   10. None.
   11. Another individual or organization. Explain briefly.

10. Here are some of the statements about the relationship between the refugees and their sponsors. We would like to know how many of you have had those experiences. For these statements, put a mark in the brackets that you find expressing adequately that relationship.

   1. Give me/my family shelter until we have found our own house.
   2. Help me/my family find a house.
   3. Give me/my family food.
   4. Let me/my family practice our religion.
   5. Persuade me/my family to follow another religion.
   6. Consider me/me family as inferior.
   7. Consider me/my family as equals.
   8. Give me/my family jobs with salaries.
   9. Request me/my family to do jobs without salaries.
   10. Let me/my family find jobs ourselves.
   11. Help me/my family find jobs.
   12. Help me/my family find schools.
   13. Help me/my family to have an opportunity of contact with society.
   14. Do not help me/my family to have an opportunity of contact with society.
   15. Have much concern about the culture and custom of Vietnam.
   16. Do not have concern about the culture and custom of Vietnam.
   17. Pay medical expenses.
   18. Help me/my family get acquainted with American custom and law.
   19. Take advantage of me/my family financially.
   20. Take advantage of me/my family on other matters.

11. Show your degree of satisfaction with your first sponsor, if you have more than one sponsor.

    1. Very satisfied
    2. Satisfied
    3. A little satisfied
    4. Unsatisfied
    5. Not applicable

12. Your religion:

    1. Atheist
    2. Ancestor worship
    3. Buddhist
    4. Catholic
    5. Confucian
    6. Ba Hai
    7. Cao Dai
    8. Hoa Hao
    9. Dao Dua
    10. Protestant
    11. Other religion

13. In your opinion, what is the role of religion in your life?

    1. Very important
    2. Important
    3. Not so important
    4. Not important

14. In your estimation, how is your English?

    1. I do not understand and do not speak English.
    2. I speak just enough English to be able to go shopping.
    3. I can answer phone calls in English with confidence.
    4. I can understand pretty well the information in English.
    5. I can fill out the forms in English.
    6. I can understand quite well the conversations, or dialogues in the movies, or on television.
    7. I can understand well the contents of a newspaper.
    8. I can write quite well in English.
    9. I can understand quite well the announcements on radio.
    10. I can speak fluently English when communicating socially.
    11. I can understand well most of the specialized research in books or journals of science that are related to my field of study.

15. Your total income before deduction, that you had last month? If you are not working anymore, answer according to your most recent job in the United States. Do not mention any income from welfare, or similar other sources.

    1. Not applicable because I have never had a job.

2. Below $400 per month
3. From $400 - below $500
4. From $500 - below $600
5. From $600 - below $700
6. From $700 - below $800
7. From $800 - below $900
8. From $900 - below $1,000
9. From $1,000 - below $1,100
10. From $1,100 - below $1,200
11. From $1,200 - below $1,300
12. From $1,300 - below $1,400
13. From $1,500 - below $1,500
14. From $,800 - or above

16. Are you or members of your family owners of the following: (Put a mark in the appropriate brackets)

1. Altar of ancestors
2. Washing machine
3. Dryer
4. Dishwasher
5. Swimming pool
6. Whirlpool or Hot tub (Jacuzzi)
7. 1979 car
8. two 1979 cars
9. 1978 car
10. two 1978 cars
11. 1977 car
12. two 1977 cars
13. 1976 car
14. two 1976 cars
15. a four-year old car
16. two four-year old cars
17. three four-year old cars
18. house/condominium/townhouse
19. two properties, e.g. 1 house with lot, or 2 houses
20. boat
21. fishing boat
22. travelling boat
23. none of these

17. Your highest education in Vietnam. Put a mark in appropriate brackets.

1. Not attended any schools
2. Elementary school
3. Elementary graduate
4. Junior high school
5. 1st certificate of high school (abolished in 1970)
6. Baccalaureate I
7. " II
8. Attended technical school or vocational school
9. Technical or vocational school graduate
10. Attended college or university

11. College or university graduate
12. Attended graduate school
13. Graduate or graduate school

18. Your highest education now:

1. Not attended school at all
2. Attended elementary school
3. Finished j.h. school
4. Attended high school
5. High school graduate
6. Attended vocational school for less than a year
7. Attended vocational school for over a year
8. Attended college, including community college
9. Four-year college graduate
10. Attended graduate school
11. Graduate of a graduate school

19. Your work status now:

1. I am not employed and cannot find a job
2. I am not employed and I go to school
3. I am unemployed, fired and/or laid off
4. I am looking for a job
5. I am employed but have no salary
6. I work pert-time
7. I work on two part-time jobs
8. I work on three part-time jobs
9. I have a full-time job
10. I have a full-time job and a part-time job
11. I have two full-time jobs
12. I have two full-time jobs and 1 part-time job
13. I am employed but off for 30 days because of sick leave, vacation or on strike
14. I am retired
15. Other (explain):

20. Would you read thoroughly the following list of professions, and put a mark on the listed profession that designates your present main job or profession.
Note: If you are unemployed, answer it according to your last job.

1. Not applicable to me because I have not been employed since I came to the state.
2. Providing service, e.g. stewardess, waiter, busboy, nurse's aid, hospital worker, cleaner or similar job.
3. Labor, e.g. construction worker, porter, warehouse worker, farm worker or similar job.
4. Guard or security, police or fireman, armed forces, security guard.
5. Jobs requiring equipment and/or tools, e.g. welder, bus driver, truck driver, taxi driver, taxi driver, inspector of a factory, or similar job.

6. Skilled worker, e.g. carpenter, cook, plumber, mechanic, baker, electrician, etc.
7. Salesperson, e.g. business representative, real estate salesperson, insurance salesman, grocery, etc.
8. Clerical work, e.g. secretary, accountant, bank clerk, postman, typist, cashier, etc.
9. Manager, director or boss, e.g. manager of a company, bank, shopkeeper or restaurant operator/owner, etc.
10. Landowner, farmer or fisherman, e.g. plant fruits and vegetable on large land for profit.
11. Self-employed, e.g. small jeweler, restuarant owner, grocery owner.
12. Professional, technical job or expert in the professions, e.g. professor, educator, principal of a school, physician, electrical or electronic expert, draftsman, dentist, dentist's assistant, pilot, medical doctor, musician, painter, writer, photographer, bookkeeper, nurse, librarian, publisher, editor, social technician, journalist, architect, lawyer, university professor, clergyman, engineer, etc.

21. What was your profession in Vietnam?

1. Army man - soldier/petty officer
2. Army man - corporal
3. Police, public security officer
4. Government employee - below division cheif
5. Government employee - from dividion chief to higher rank
6. Employee of private Vietnamese office or bureau
7. Employee of foreign office, department, including embassy and foreign consulates
8. Salesperson/businessperson
9. Peddler/street vendor
10. Taxi driver, bus driver or any transportation driver
11. Babysitter, servant or maid
12. Technical expert without certificate
13. " " with "
14. Housewife
15. Student
16. Other profession/job. Please explain briefly.

22. From the spiritual and material viewpoint, do you find you present job better than the one you had in Vietnam?

(Comment if you are not employed; answer these questions according to your most recent job.)

Spiritual Material

1. Not employed in Vietnam or U.S. (not applicable)

2. Job is worse than the job I had in Vietnam
3. Job is better than the job I had in Vietnam
4. the same

23. How many of you in the family have income?

1. I am the only one in the family who have income.
2. two persons
3. three persons
4. four "
5. five "
6. six "
7. seven "
8. eight "
9. nine "
10. ten "

24. Your total income(before deduction) of all the members of your family last month (inluding income from welfare, CETA, SSI, or similar income):

1. under $500 per month
2. From $500 to under $800
3. From $800 to under $1,100
4. From $1,100 to under $1,400
5. From $1,400 to under $1,700
6. From $1,700 to under $2,000
7. From $2,000 to under $2,300
8. From $2,300 to under $2,600
9. From $2,600 to under $2,900
10. From $2,900 to under $3,200
11. From $3,200 to under $3,500
12. From $3,500 to under $3,800
13. From $3,800 to under $4,100
14. From $4,100 to under $4,400
15. From $4,400 to under $4,700
16. From under $4,700 to under $5,000
17. From $5,000 or over

25. A typical American family consists of a husband, a wife and two or three children. We know that the Vietnamese family is somewhat different. Therefore, we would like to know the members of your family in the U.S.

The following list shows the relatives or persons who are living with you. Indicate the number of relatives living with you.

Example: If you have six children who are single and live with you, write six (6) in the brackets as presented below:

7. children still single 6

Relatives or persons living with you	Number of relatives
1. I live alone	1.
2. My grandparents	2.
3. Spouse's grandparents	3.
4. My parents, or stepfather/stepmother	4.
5. Spouse's parents	5.
6. Husband/wife	6.
7. Children still single	7.
8. Children already married	8.
9. Brother, sister still single	9.
10. " already married	10.
11. Brother's or sister's family	11.
12. Other relatives	12.
13. A Vietnamese friend	13.
14. An American friend	14.
15. Spouse's brother/sister	15.
16. Sponsor/sponsor's family	16.

26. Do you still have relatives (spouse, parents, brother, sister...) who still live in Vietnam?

1. None
2. Yes, one relative
3. " two or three relatives
4. " four or five "
5. " six or seven "
6. " eight or nine
7. " ten or more than ten relatives
8. I have not received any letters from them; no news from then; do not know whether they are still alive....

27. Did you have any relatives who died in the Vietnam War or in the evacuation?

1. None
2. Yes, one relative
3. " two or three relatives
4. " four or five "
5. " six or seven "
6. " eight or nine "
7. " ten or more than ten relatives

28. Your marital status?

1. Single
2. Engaged
3. Married
4. Cohabitating
5. Separated
6. Divorced
7. Widow/Widower
8. Remarried

29. Have you benn in the U.S. over two months?

    1. Yes
    2. No

30. How many members of your family are at the following ages?

    1. under 16 years old
    2. from 16 to 65 years old
    3. over 65 years old

31. Since your arrival in the U.S., how many children of yours, in spite of escaping from Vietnam since 1975, do not live with you because of their marriage, jobs or school, left the U.S. or died.

    1. Not applicable (unmarried, no children, etc.)
    2. None. All our children still live with us.
    3. one does not live with us
    4. two do " " " "
    5. three do " " " "
    6. four or more do not live with us now

32. How many Vietnamese organizations or associations do you take part in. (Please enter the number in the blank below. If not participating in any organization, enter 0).

    I take part in _____ Vietnamese organizations or associations.
    (number)

33. How is your participation in these organizations?

    1. active
    2. not so active
    3. rarely active
    4. no participation

34. How many organizations (not Vietnamese) are you a member of?

    I am a member of _____ non-Vietnamese organizations.
    (number)

35. How is your participation in these organizations?

    1. active
    2. moderately active
    3. rarely active
    4. no participation

36. When having personal problems or family problems, who is the first one you ask for help?

    1. Nobody. I try to solve them myself.

2. My parents
3. My spouse, fiance/fiancee, boyfriend/girlfriend
4. My grandparents
5. My brothers
6. My sisters
7. My child(ren)
8. My sponsor(s)
9. American friends
10. Vietnamese friends
11. My confidant unrelated to the family
12. Catholic priest, clergyman, etc.
13. Family doctor
14. Social worker, or worker at mental health center or clinic

37. The following statements indicate the mood of the Vietnamese people. Please estimate the degree of each statement that is appropriate to your situation. Please circle number 1 if the statement accurately describes your situation, 2 if it is rather accurate, 3 if it is a little accurate, and 4 if it is not accurate at all.

	Appropriate Degree 1	2	3	4
1. I am sick and have no way to afford the treatment that I wish				
2. I feel discriminated because I am Vietnamese.				
3. Thinking of old age in this country, I feel scared.				
4. I'd rather have a good position with low salary than a low position with a high salary.				
5. Living in this country, I feel useless.				
6. In this country, I seldom hope to live a life that I expect.				
7. Since I arrived in the U.S., there is no place that I find is really easy to assimilate and be accepted.				
8. If children are allowed to be independent, they will not be pious.				
9. Women who have families should not go to work if their husbands can support them.				

10. The life in the U.S. is so different that I cannot want to understand Americans' behavior.

11. Generally speaking, I have an independent life, and can do what I want.

12. I believe that my fate has been destined.

13. Since my arrival in the U.S., I have had a lot of expectations and hopes for my profession.

14. I wish to be Americanized completely.

15. Since my arrival in the U.S., the relationship between my husband/wife has inclined to be worse in general.

16. I am afraid that my children are Americanized.

17. I have figured it out wrong when I decided to leave Vietnam.

18. I am not willing to work, and the government has to support me adequately with money until I can find a job as good as the one I had in Vietnam.

19. We should punish our disobedient child(ren) severely.

20. In general conversation I find myself worthwhile.

21. Americans are so different from us that I have never considered them as my friends.

22. I feel uncomfortable living with Vietnamese people who are not related to me.

23. Over here, I do not find anyone loves me and expresses his/her affection.

24. I am proud of what I have accomplished since my arrival in the U.S.

25. The Vietnamese will reestablish the Republic of Vietnam in the future.

26. The Vietnamese community in this area would rather separate themselves than unite.

27. Since I came to the U.S., each member of my family seem to be closer.

28. Whatever I do, I want to have someone to help me.

29. I think I will never assimilate to American life.

30. Since my arrival in the U.S., I have really been questioning the purpose of my life.

38. Here are the feelings and experiences that everybody goes through during certaing stages of their lives. We would like to know if the Vietnamese often have these feelings by circling the numbers that are appropriate. Number 1 means you are always having these feelings; number 2 means you often have them; number 3 means you sometimes have them; and number 4 means you never have them.

	Appropriate Degree 1	2	3	4
1. I lack vital force.				
2. I feel satisfied.				
3. I feel guilty.				
4. I feel threatened.				
5. I feel grateful to God because of my present existence.				
6. I can adapt easily.				
7. I feel worried and afraid.				
8. I am optimistic about the future.				
9. I get angry easily				
10. I am displeased with everybody.				
11. I cry or laugh for no reason at all.				
12. I do not feel secure.				
13. I feel indifferent				
14. I feel I am going mad.				
15. I entertain ideas of committing suicide.				
16. I feel uneasy or sick.				
17. I use much wine for diversion.				
18. I use sleeping pills or drugs to get to sleep.				
19. I use tranquilizers to get calm.				
20. I gamble when I am not at work.				

39. Here are a number of problems that most people often encounter. Would you indicate whether you or your relatives have encountered the following problems since your arrival in the U.S.

1. loneliness
2. disobedience of my children
3. disagreement between husband and wife
4. problems/difficulties with old people
5. frequent drunkenness
6. " gambling
7. marijuana addiction
8. psychological anxities
9. mental instability
10. abnormal change of behavior
11. suicide tendencies
12. attempt to commit suicide but was unsuccessful
13. death from suicide
14. other problems, if any

40. Do you get any support from the Welfare Assistance at present?

1. Yes
2. No

41. Does any member of your family receive support from the Welfare Assistance at present?

1. Yes
2. No

42. Are you Vietnamese or Vietnamese of Chinese descent?

1. I am Vietnamese
2. I am Vietnamese of Chinese descent.

APPENDIX III

CURRENT INDOCHINESE REFUGEE POPULATION IN THE UNITED STATES: BY STATE

1. Alabama	1,874	44. Texas	32,750
2. Alaska	283	45. Utah	4,561
3. Arizona	2,587	46. Vermont	156
4. Arkansas	2,585	47. Virginia	9,628
5. California	115,587	48. Washington	14,557
6. Colorado	7,218	49. West Virginia	352
7. Connecticut	3,315	50. Wisconsin	4,932
8. Delaware	211	51. Wyoming	264
9. District of Columbia	4,158	52. Virgin Island	11
10. Florida	7,480	53. Guam	375
11. Georgia	3,401	54. Puerto Rico	28
12. Hawaii	5,345	55. Other & Unknown	1,475
13. Idaho	622	Total	360,811
14. Illinois	12,784		
15. Indiana	3,328		
16. Iowa	5,895		
17. Kansas	4,546		
18. Kentucky	1,752		
19. Louisiana	9,906		
20. Maine	570		
21. Maryland	3,555		
22. Massachusetts	4,596		
23. Michigan	6,362		
24. Minnesota	11,354		
25. Mississippi	1,107		
26. Missouri	3,349		
27. Montana	994		
28. Nebraska	2,053		
29. Nevada	1,870		
30. New Hampshire	248		
31. New Jersey	3,037		
32. New Mexico	1,869		
33. New York	10,303		
34. North Carolina	3,267		
35. North Dakota	637		
36. Ohio	5,028		
37. Oklahoma	5,499		
38. Oregon	10,817		
39. Pennsylvania	14,530		
40. Rhode Island	2,171		
41. South Carolina	1,246		
42. South Dakota	688		
43. Tennessee	3,605		

Source: "Refugee Reports," June 27, 1980, p. 8. This is the current count as of May 31, 1980.

APPENDIX IV

INDOCHINESE REFUGEE FLOWS
(as of May 31, 1980)

Asylum Country	Arrivals		Departures to US		3rd Country Dep.		Current Ref. Pop.
	May	Year to date	May	Year to date	May	Year to date	
Thailand*							
Land	7,624	35,442	6,889	33,454	2,473	19,835	127,005
Boat	2,773	9,607	1,141	3,366	792	2,044	10,929
Subtotal	10,415	45,049	8,040	36,713	3,268	21,879	137,934
Malaysia	2,264	8,492	2,000	10,749	1,578	6,566	23,104
Hong Kong/ Macao	2,621	4,400	1,273	5,564	1,404	12,049	44,153
Indonesia	1,070	1,713	2,529	14,513	2,014	8,877	12,790
Philippines	307	696	1,141	2,560	10[illegible]	602	3,003
Singapore	1,228	3,191	147	674	241	1,034	2,690
Japan	61	363	59	205	20	49	1,364
Korea	0	1	19	32	0	0	123
Taiwan	25	47	47	147	0	14	378
Others	0	0	0	0	0	0	150
Total	17,991	63,952	14,385	71,157	8,633	51,070	225,689

* = Does not include the 165,000 Khmer in holding centers in Thailand

Department of State, Office of Refugee Programs

Source: "Refugee Reports," July 11, 1980, p. 7.

APPENDIX V

STATE-BY-STATE BREAKDOWN OF RESETTLEMENT IN THE UNITED STATES

State	Total No. of Refugees Resettled	1977 est. State Population	Refugees Per No. of Inhabitants
Alabama	1,673	3,690,000	1:2,206
Alaska	251	407,000	1:1,622
Arizona	2,315	2,296,000	1:992
Arkansas	2,336	2,144,000	1:983
California	103,755	21,896,000	1:211
Colorado	6,579	2,619,000	1:398
Connecticut	2,869	3,108,000	1:1,083
Delaware	182	582,000	1:3,198
District of Columbia	3,560	712,000	1:200
Florida	6,672	8,452,000	1:1,267
Georgia	2,931	5,048,000	1:1,722
Hawaii	4,885	895,000	1:183
Idaho	539	857,000	1:1,590
Illinois	11,110	11,245,000	1:1,012
Indiana	2,898	5,330,000	1:1,839
Iowa	5,166	2,879,000	1:557
Kansas	4,072	2,326,000	1:571
Kentucky	1,519	3,458,000	1:2,276
Louisiana	9,401	3,921,000	1:417
Maine	476	1,085,000	1:2,279
Maryland	3,260	4,139,000	1:1,270
Massachusetts	3,492	5,782,000	1:1,656
Michigan	5,500	9,129,000	1:1,660
Minnesota	9,085	3,975,000	1:438
Mississippi	1,033	2,389,000	1:2,313
Missouri	2,904	4,801,000	1:1,653
Montana	912	761,000	1:834
Nebraska	1,813	1,561,000	1:861
Nevada	1,735	633,000	1:365
New Hampshire	212	849,000	1:4,005
New Jersey	2,682	7,349,000	1:2,740
New Mexico	1,364	1,190,000	1:872
New York	8,795	17,924,000	1:2,038
North Carolina	2,772	5,525,000	1:1,991
North Dakota	525	653,000	1:1,244
Ohio	4,360	10,701,000	1:2,454
Oklahoma	4,886	2,811,000	1:575
Oregon	9,072	2,376,000	1:261
Pennsylvania	12,912	11,785,000	1:912
Rhode Island	1,886	935,000	1:496

South Carolina	1,126	2,876,000	1:2,554
South Dakota	580	689,000	1:1,188
Tennessee	2,988	4,299,000	1:1,439
Texas	30,065	12,830,000	1:427
Utah	3,527	1,268,000	1:360
Vermont	87	483,000	1:5,552
Virginia	8,789	5,135,000	1:584
Washington	12,596	3,658,000	1:290
West Virginia	272	1,859,000	1:6,835
Wisconsin	4,231	4,651,000	1:1,099
Wyoming	227	406,000	1:1,789

Note: The last column is a calculation based on each state's total population divided by the total resettlement in that state. This figure indicates the number of refugees per capita in each state, and provides a basis for comparing refugee resettlement rates from state to state. It should be noted, however, that these statistics use as a base the U.S. Immigration and Naturalization Service's January, 1979 alien registration figures, plus the total number of new refugees who have arrived in each of these states since that time. The statistics, therefore, do not reflect any "internal migration" (i.e., movement from state to another once a refugee has arrived in his/her first city of resettlement) that has occurred since January, 1979. Hence, the error factor is considered to be significant.

Source: Joseph E. Langlois, "Statistical Update on Indochina Refugee Situation," Indochina Refugee Action Center (April 15, 1980), pp. 8-9.

APPENDIX VI

SAMPLE SURVEY TO MEASURE AMERICAN ASSESSMENT
OF VIETNAMESE ADJUSTMENT

1. Sex: __M __F

2. Age: __under 20 __20-30 __over 30

3. Marital Status: Married__ Single__ Separated__
Divorced__ Widow/Widower__

4. Family Income: __under $10,000
__$10,000 to $20,000
__over $20,000

5. Religion: __Protestant __Catholic __Jewish __Other

6. Employment Status: __Employed __Partly employed __Not employed

7. a) Do you think the Vietnamese are not doing well at all? __
b) Do you think they are doing well because of (Check one or more):
__sponsors (agencies)
__government handouts
__hard-working habits
__money/gold/jewelry brought out of Vietnam
__thrift/lifestyle
__business experience

8. Do you know__, or have you heard__ that the Vietnamese are subsidized__ by the federal government or are holding two or more jobs to make ends meet__?

9. Do you think the Vietnamese have made an easy transition from refugee to immigrant? __Yes __No
If the answer is yes, do you think they have done so because of the various programs (educational, skill training, etc.) provided them by various agencies? __Yes __No

10. What emotions do you feel towards the Vietnamese (check one or more)
__anger
__resentment
__admiration
__respect
__envy
__hatred
__sympathy
__concern

11. Do you feel that the Vietnamese are an asset__, or a liability to us?

12. Shall we accept more Vietnamese in our country in spite of the present double-digit inflation? __Yes __No

13. Would you consider taking in more Vietnamese in our country if we did not have this present problem of inflation and unemployment? __Yes __No

14. Would you mind having a Vietnamese family as your next door neighbor? __Yes __No

15. Would you mind your children/siblings sharing the same school facilities with Vietnamese children? __Yes __No

16. Are you resentful of the Vietnamese who work harder and make more money than you? __Yes __No

17. What is your impression of the Vietnamese worker?

__hard worker __average worker __loafer

18. What are some of the ideas you have formed about the Vietnamese in New Orleans (check one or more):

__close-knit family
__hard-working
__aggressive
__lazy
__dirty
__educated
__illiterate
__liars
__"con" people
__mild mannered/sweet
__obnoxious
__confident

19. Based upon your knowledge of the Vietnamese in New Orleans, the majority of them among us are:

__educated professionals
__more educated than the average American
__uneducated "boat people"

20. What do you feel are their most immediate problems:

__language acquisition
__job training
__consumer education
__civics education
__counseling
__assimilation into the American social structure
__welfare for the elderly and mothers with dependent children
__health care

21. Would you like to express any other feeling (favorable and unfavorable) not included in this questionnaire?

__Yes (use space below) __No

Footnote

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